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ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXVIII

PART VII

JULY 1970

EDITED BY
DR. G. S. GAI, Ph. D.,
Chief Epigraphist



1981

Published by the Manager of Publications, Delhi
Printed at the Government of India Press (Pub. Unit), Santragachi, Howrah, India

Price : Inland Rs. 8.00. Foreign £ 0.93 or 2 \$ 88 cents.

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No. 49.—HULI PLATES OF MANGALARAJA

(1 Plate)

G. S. GAI, MYSORE

These plates were discovered in 1969 at **Hūli** in the Savadatti Taluk of Belgaum District, Karnataka State. They were obtained by the University of Karnatak, Dharwar and are now deposited in the Kannada Research Institute of that University. They have been published in the *Journal of the Karnatak University* (Social Sciences), Vol. V, pp. 175-81 with plates.

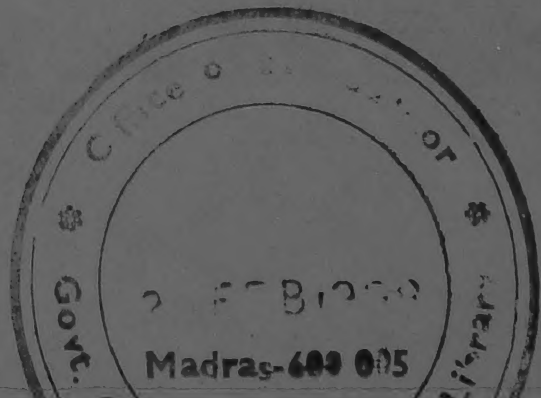
The **set** consists of **three** copper plates, each measuring 17.5 cm in length and 5.5 cm in breadth. On the left margin of each plate is a round hole, 1 cm in diameter, through which passes a circular ring, 7.7 cm in diameter. The ends of the ring are secured by an oval **seal** which is 5 cm in length and 1.7 cm in breadth. The seal contains the figure of a standing tigress, facing proper right, with its tail turned upwards and suckling its cub. This seal is interesting since the other seals of the Chālukyan copper plate grants, including the Nerur plates¹ of this Maṅgalarāja to whom the present record belongs, contain the figure of a boar (*varāha*) which was the royal emblem. The circumstances under which the emblem of the tigress with its cub was adopted in the present grant are not known. It may, however, be suggested that this may be due to the fact that the donor of the grant Raviśakti belonged to the Sēndraka family, some members of which had *sa-vatsa-vyāghra-lāñchchhana*.

The **characters** belong to what is known as early Telugu-Kannada script and are regular for the period of the ruling king Maṅgalarāja mentioned in the epigraph who ruled at the end of the 6th century and the beginning of the 7th century A.D. Of the initial vowels, *a* and *i* are found, the former in lines 5 and 14 and the latter in line 14. The sign for *upadhmanīya* occurs in line 1 while that for *r* appears in line 11. Final consonantal letters *m* (lines 1, 3, 16 and 18), *t* (line 19) and *n* (line 3) are written in their diminutive forms. In the last plate which contains the imprecatory verses, there is some space after the first *pāda* of each line of the verse. As regards **orthography**, the consonant following *r* is re-duplicated except in *dharmō* in line 3. In the Kannada place name Kiruvattakere in line 11, the vowel *e* in *kere* has to be read as short. The **language** of the record is Sanskrit and the composition which is partly in prose and partly in verse is fairly correct except some minor errors which are corrected while giving the text below.

After a *siddham* symbol and the expression *svasti* at the beginning, the inscription gives a verse in praise of Śāntiśvara or Śāntinātha, the 16th Jain *tīrthaṅkara* followed by another verse extolling the Jaina religion. Śāntinātha is described as the seer of the three worlds by his wide vision of wisdom and as the bestower of peace (*śāntidaḥ*).

The inscription refers itself to the reign of the **Chālukya** king **Maṅgalarāja** who is described as having the second name of **Raṇavikrānta**, who had obtained victories in many battles, who was endowed with virtues like bestowing gifts, who was like Purandara (i. e. Indra) in valour and who had the title *prithvī-vallabha*. The name of the dynasty to which Maṅgalarāja belonged is spelt as

¹ *Ind. Ant.*, Vol. VII, pp. 161 ff. and plate. The seal has also been illustrated. Therefore, the statement "the facsimiles of the record are not reproduced and the seal is not illustrated" (*Journ. Karn. Uni. Soc. Sc.*, Vol. V, p. 178) is not correct,



Chalikya. This form is noticed in the earliest record of the family, viz. the Bādāmi rock inscription¹ of Vallabhēśvara, i. e. Pulikēśin I, dated Śaka 465 or 543 A. D. This is the second copper-plate grant of Maṅgalarāja discovered so far, the other one being the Nerur plates² which were discovered as early as 1848 and which are also undated. There also the name of the family is spelt as Chalikya and the king is called Maṅgalarāja as in the present record. There are two stone inscriptions belonging to this king, one of which is the well known Mahākūṭa pillar inscription³ dated in his fifth regnal year and written in Sanskrit, fixing the date of his accession to the throne in 597-98 A.D. The other is the undated Bādāmi rock inscription⁴ outside the Vaishṇava cave. We also know from the Vaishṇava cave inscription⁵ of his elder brother Kīrtivarman I dated in 578 A.D. that Maṅgalēśa completed the construction of this cave-temple (i. e. Vaishṇava cave) under the orders of his brother and made some endowment to the temple on the occasion of the installation of the image of Viṣṇu.

The object of the record is to register the gift of a land measuring 50 *nivartanas*⁶ in the village **Kiruvattakere** by Raviśakti who was administering that village. Raviśakti is stated to be the son of Kaṇṇaśakti who belonged to *Phanikula* and who was the lord of the Sēndrakas. The gift was made to the temple of Śāntinātha and was entrusted to Abhayanandyāchārya, the disciple of Śrīnandyāchārya who belonged to the lineage of the Paralūr-saṅgha. The details about the services in the temple for which the income from the gift-land was to be utilised are not specified.

Maṅgalarāja of the inscription is evidently the same as Maṅgalēśa of the Mahākūṭa pillar inscription⁷ of the same king who was the son of Pulikēśin I, the real founder of the Chālukya family, and the younger half-brother of Kīrtivarman I. His name is also spelt as Maṅgalīśa and Maṅgalīśvara. He is described in the present record as having the second name of Raṇavikrānta. In the Bādāmi cave inscription⁸ belonging to the 12th year of the reign of Kīrtivarman I, Maṅgalēśa is referred to as Raṇavikrānta while the Mahākūṭa inscription calls him Uru-Raṇavikrānta. The present epigraph does not give any new historical information about the achievements of this king.

The Sēndraka chiefs Kaṇṇaśakti and his son Raviśakti who was governing the village Kiruvattakere and who was the donor of the gift are known for the first time from this record as subordinate rulers of the Chālukyas of Bādāmi. We know that some Sēndraka chiefs were ruling as subordinates of Pulikēśin II, Vikramāditya I and Vinayāditya.⁹ An earlier member of the family in the person of Sēndraka Bhānuśakti is met with in the Halsi plates¹⁰ of Kadamba Harivarman (c. 519-30). But the exact relationship of these Sēndraka chiefs with Kaṇṇaśakti and his son Raviśakti of the present epigraph cannot be established in the present state of our knowledge. A certain Kaṇṇaśakti-arasa is mentioned as a donor in an undated record¹¹ of about the 7th century A. D. belonging to the reign of one Piṭṭiamman whose identity is uncertain. From the name, this Kaṇṇaśakti arasa

¹ Above, Vol. XXVII, pp. 4 ff. In view of this, Fleet's observation that the earliest form is *Chalkya* as found in the Badami Cave inscription (*Ind. Ant.*, Vol. VI, p. 363) of the time of Kīrtivarman I, dated 578 A. D. has to be modified (cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 336 and note 3).

² *Ind. Ant.*, Vol. VII, pp. 161 ff.

³ *Ibid.*, Vol. XIX, pp. 7 ff.

⁴ *Ibid.*, Vol. X, p. 59.

⁵ *Ibid.*, Vol. VI, p. 363.

⁶ For the meaning of this term, see D. C. Sircar, *Ind. Ep. Glos.*, p. 220.

⁷ *Ind. Ant.*, Vol. XIX, pp. 7 ff.

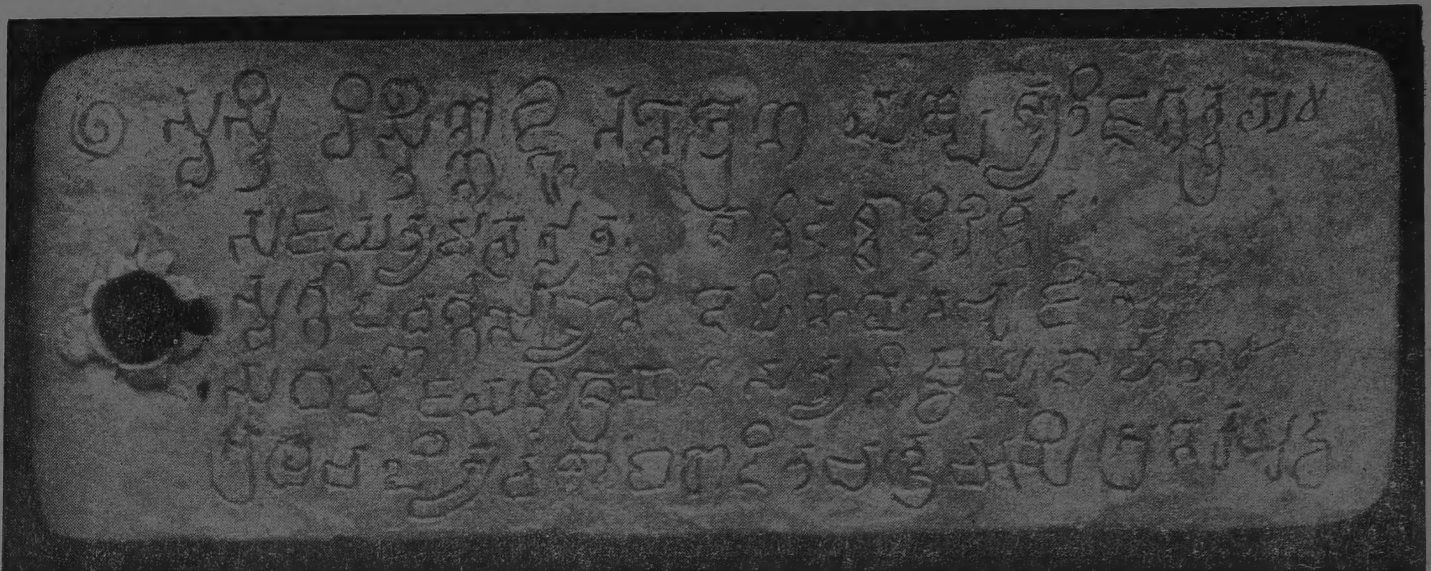
⁸ *Ibid.*, Vol. VI, p. 363.

⁹ Cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 292.

¹⁰ *Ind. Ant.*, Vol. VI, pp. 31-32.

¹¹ Above, Vol. XXXVII, p. 334.

i



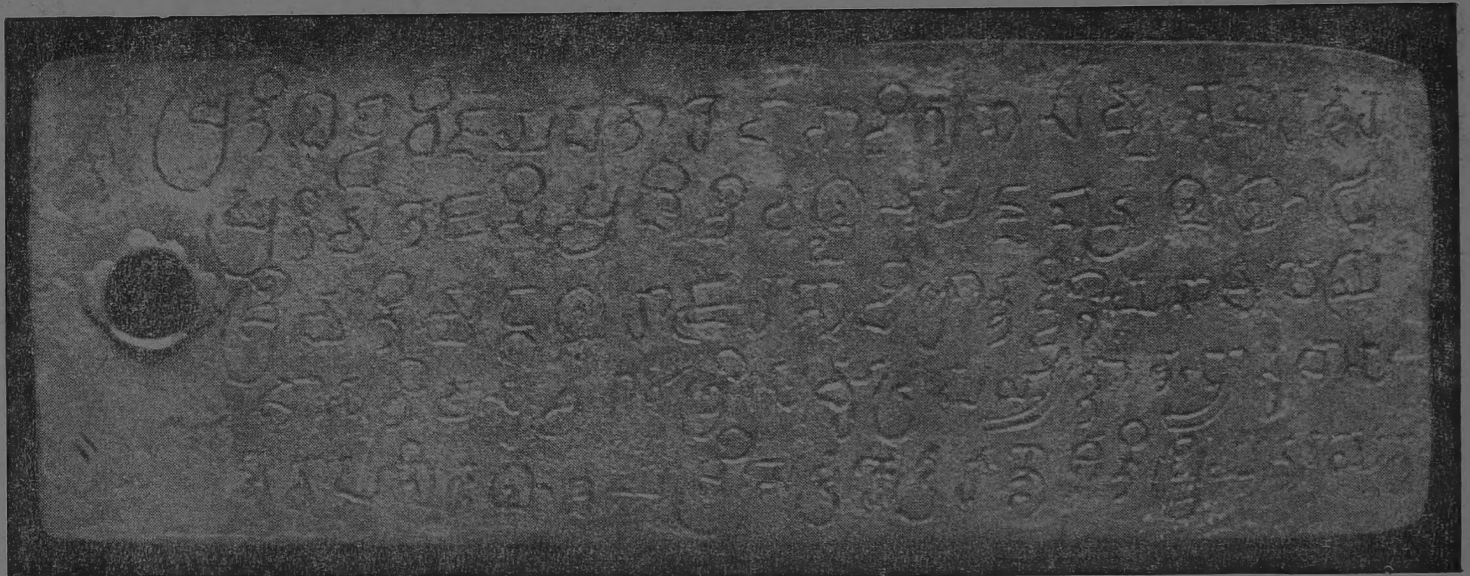
2

2

4

4

ii, a



6

6

8

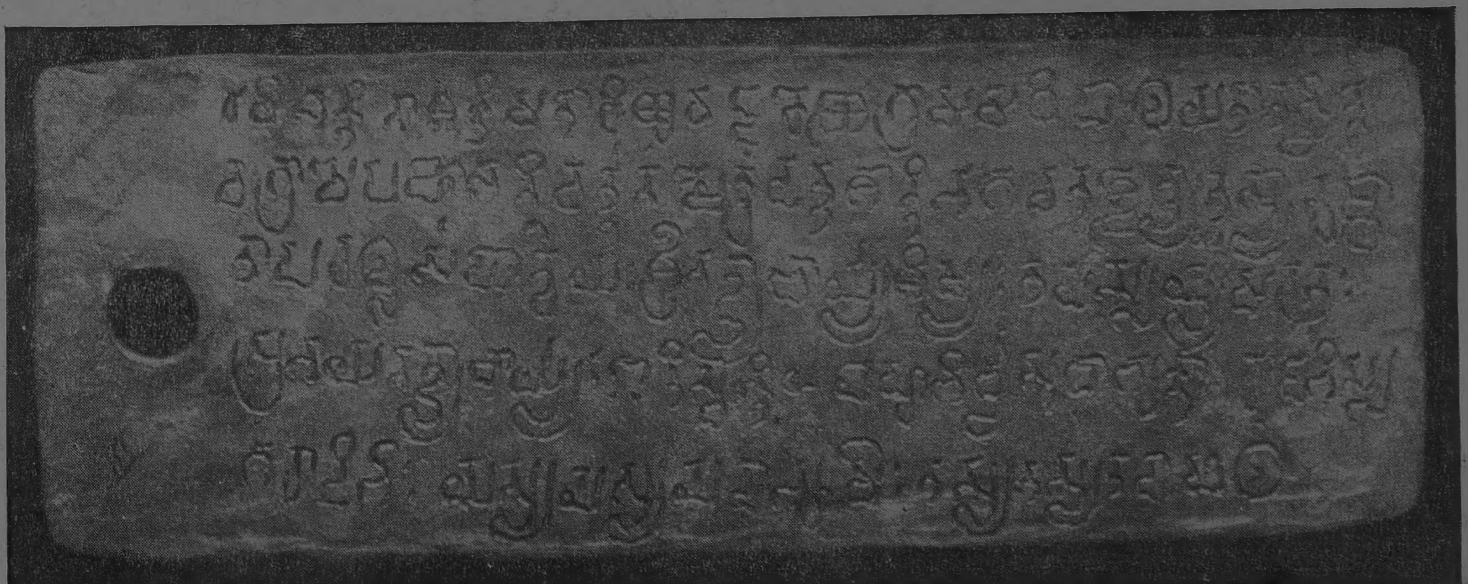
8

10

10

Ace. 26191.

ii, b



12

12

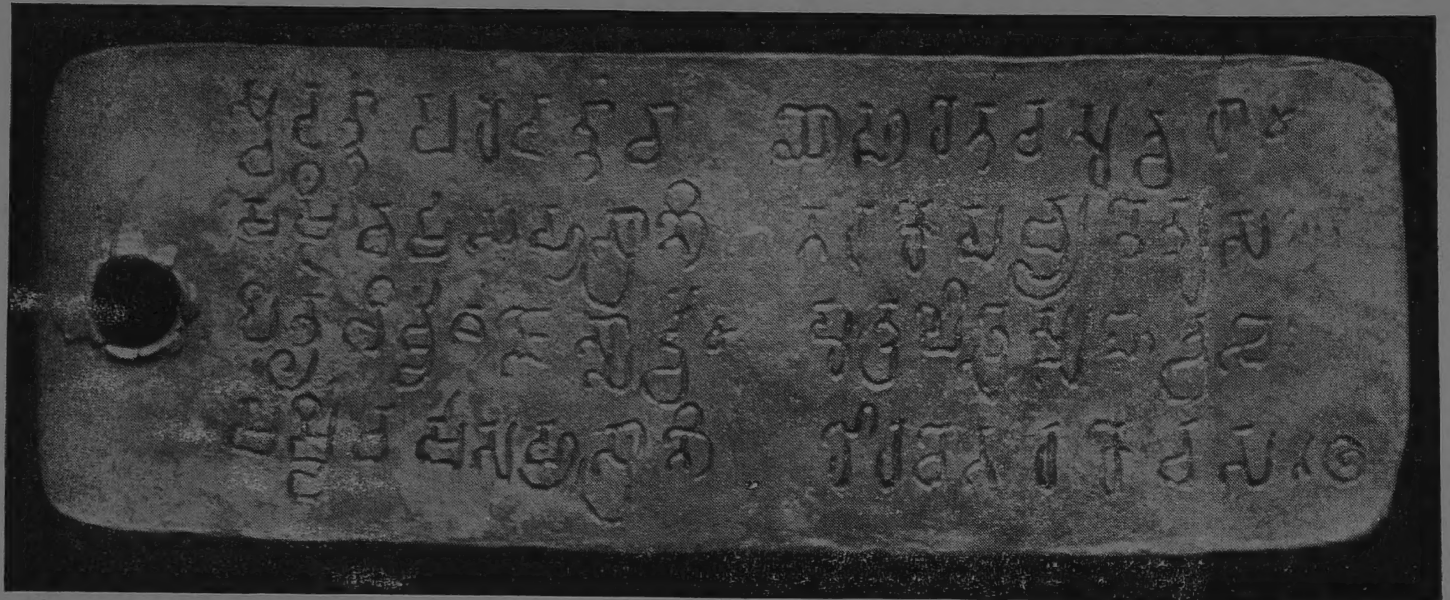
14

14

iii

16

18



16

18

S E A L



SCALE : Six-seventh

appears to belong to the Sēndraka family, though it is not stated so in the record; but, we do not know whether he had anything to do with Kaṇṇaśakti of the present epigraph.

Abhayanandyāchārya to whom the gift was entrusted and his teacher Śrīnandyāchārya belonged to Paralūr-saṅgha i. e. the Jaina community of monks established at **Paralūr**. There is an earlier reference to Paralūr, called Brīhat-Paralūr in the Dēvagiri plates¹ of Kadamba Mrigēśavarman (c. 450-75 A. D.). And the Āḍūr inscription² of Chālukya Kīrtivarman II (746-57 A. D.) mentions a few Jaina teachers belonging to Paralūr-gaṇa.

Besides **Paralūr**, another **geographical** name mentioned in the present record is **Kiruvattakere**. We are not certain about the identification of both these places.

TEXT:

First Plate

- 1 Siddham⁴ [| *] Svasti [| *] Vistīrṇṇa-jñāna-nētrēṇa yah=paśyati jagat-trayam [| *]
- 2 sa jayaty=amarair [nyā]⁵ taḥ śāntidaś=Śāntir=Īśvaraḥ [||1*]-
- 3 Svargg-āpavargga-saukhyāni dēhinō yēna bhuñjatē [| *]-
- 4 sa dharmō jayati śrēyān satya-nishṭhas=sad=Ārhatām [|| 2*]
- 5 Atha **Chalikya**-vaṁś-āmbaṛ-ōḍita-chandramasi⁶ anēka-yuddha-

Second Plate, First Side

- 6 prati-labdha-vijaya-patākē dān-ādi-guṇa-sampannē⁷ Purandara-
- 7 pratima-tējasi Prithivīvallabha-paṭṭa-baddha-lalātē
- 8 śrīmati **Maṅgalarājē Raṇavikrānta**-dvitīya-nāmadhēyē
- 9 śāsati vasundharām tri-samudra-paryyantām tasy=ānuśāsa-
- 10 nēna Phaṇikul-ānvaya-śrī-**Sēndrak**-ēndra-śrī-**Kaṇṇaśakti**-priya-tanayēna

Second Plate, Second Side

Acc. 26191

- 11 **Raviśaktinā** śaktimatā **Kiruvattakere**-grāmam=adhipālayatā tasminn=ē-
- 12 va grāmē pañchāśan-nivarttanam kshētram dattam Śānti-bhagavataś=chaityāya⁸ tē(ta)sy-ānushṭhā-
- 13 tā **Paralūr**-sa[m*]gh-ānvayaḥ śrī-Nandyāchārya-śishyaḥ tapas-sayyama⁹-rataḥ

¹ Ind. Ant., Vol. VII, p. 35.

² Ibid., Vol. XI, pp. 68-71; Karn. Ins., Vol. I (Dharwar, 1941), No. 3.

³ From the impressions.

⁴ Denoted by a symbol.

⁵ The letter which looks like *nyā* is not properly formed. Read =amarair=dhyātaḥ. This has been read as *amarēndrānaḥ* and corrected into *amarēndrānām* in the Journ. Karn¹ Uni., Vol. V, p. 181.

⁶ Cf. the expression *Chalikya-vaṁś-ambara-pūrṇa-chandraḥ* in the Mahākūṭa pillar inscription.

⁷ Cf. *naya-vinaya-vijñāna-dāna-dayā-dākshīnya-sampannaḥ* in the Mahākūṭa pillar inscription and *naya-vinaya-dāna-dayā-dākshīnya-satya-sampad-ōpētaḥ* in the Nerur Plates.

⁸ This *ya* is engraved in smaller characters below the line.

Read *sayiyama-* or *saṁyama-*.

- 14 Abhaya-Nandyāchāryyaḥ iti svasti || Bahubhir=vvasudhā bhuktā rājabhis=Sa-
 15 gar-ādibhiḥ [|*] yasya yasya yadā bhūmiḥ tasya tasya tadā phalaṁ(lam) [|3*]

Third Plate

- 16 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharām [|*]
 17 shashṭim varsha-sahasrāṇi narakē pachyatē tu saḥ [| 4*]
 18 Pitribhir=vvaṁśajais=sārddham¹ putra-pautrais=sa-bāndhavaiḥ [|*]
 19 shashṭim varsha-sahasrāṇi rauravē narakē vasa(sē)t [| 5*]

¹ Both *anuvāra* and class nasal are written. Read *sārddham*.

NO. 50.—GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA
TRIBHUVANAMALLA, YEAR 24

(2 Plates)

V. B. KOLTE, NAGPUR

Ganēshvādi is a suburb of the village Hippalgāon in the Nilanga Taluk of the Osmanabad District, Maharashtra State. There is an old temple of Śiva near which there is the *samādhi* of a saint, Keshav Bharati by name. Two inscribed stone slabs¹ have been lying there since long. Information about these was supplied by the *Sarpancha* to the Department of Archaeology, Government of Maharashtra, Aurangabad, in 1964. Research Assistants Messrs. N. S. Pohanerkar and Harihar Thosar visited the place and took estampages of the inscription. The department published a small note on the contents of the inscription. Thereafter no efforts seem to have been made for editing the same. Last year my attention was invited to these facts and therefore I requested permission to edit these inscriptions which the late Dr. M. G. Dixit, the then Director of Archaeology and Archives of the Government of Maharashtra, very gladly accorded. He also supplied me with excellent estampages of the same. I am thankful to the Department of Archaeology and Archives of the Government of Maharashtra for this courtesy. I have published this inscription subsequently in the Marāṭhī Journal *Vidarbha Samśōdhana Maṇḍal, An. Rep.* for 1969, pp. 36-80.

Of the two slabs, the first measures 150 cm high and 80 cm wide. On the upper part of this slab are carved out in bold relief representations of the Sun, the Moon, a *kalaśa* (auspicious jar) and a cow with a calf, and below this part there is an inscription of 52 lines. The second slab measures 153 cm high, 64 cm wide and 33 cm thick. On the upper part of the front side of this slab are carved out in bold relief the representations of a bull (*nandi*) and a Śiva-līṅga with a devotee standing in front with folded hands. Below these figures there is an inscription of 52 lines. The left side of this slab also contains an inscription of 50 lines. The total number of lines of the record is therefore 154.

The record belongs to the time of the Chālukya king Vikramāditya VI. It is in Nāgarī characters of the Northern class regular for the period. The *prishṭhamātrās* have been extensively used. The letters *t* and *bh* are almost similar and therefore cause some confusion at some places in reading. There is no appreciable difference in the signs of the letters *j* and *ñ* also (see lines 9, 10, 14). The letter *v* has been invariably used in place of *b*, which is an orthographical point to note. Other orthographical peculiarities noticed here are the use of *anusvāra* for *para-savarna* almost everywhere except in the words *sāmanta* (line 8), *grāmā-bhyantara* (line 15), *tad-antargata* (line 23) and the doubling of the consonants following *r* everywhere.

The language of the inscription is Sanskrit and it is faultless. The text is in prose and verse. As has been stated above the inscription is of the period of Chālukya Vikramāditya VI. The details of the date are given in lines 22-24 as Monday, the full-moon-day, when there was a lunar eclipse in the month of Mārgaśīrsha of the samvatsara Pramāthin in the 24th regnal year of the king. On the evidence of an inscription at Wadagēri² in Hyderabad State the cyclic year Nala or Anala corresponding to Śaka 998 expired (=A. D. 1076) is reckoned

¹ [These have been listed in *A. R. Ep.*, 1964-65 as items Nos. B 354-55 and their contents are discussed in the Introduction on p. 11.—Ed.]

² *Ind. Ant.*, Vol. XXII, pp. 109-10. [See also, above, Vol. XXXIV, pp. 193-96 for a discussion on this Wadagēri inscription.—Ed.]

as the first year of the new era initiated by Vikramāditya on his accession. Our present record belongs to his 24th regnal year which would, therefore, correspond to Śaka 1021 (=1099 A. D.). According to the *Indian Ephemeris*, the cyclic year was certainly Pramāthin in Śaka 1021, but the full-moon-day in the month of *Mārgaśīrsha* was Wednesday and not Monday as mentioned in the record. It may be possible that the word *Saumyavāra* must have been intended in place of which the engraver has inscribed *Sōmavāra* due to inadvertence. The corresponding date according to the Christian era was Wednesday, the 30th November, 1099 A. D.

The record may be divided into three sections. The first section on the first slab ends in line 52 and the word *punar=api* at the end of the line connects it with the second section on the first side of the second slab. This section ends in the 116th line on the second side of the slab. The third section commences in the 117th line.

The object of the first section, which is in prose, is to record a gift of land measuring 500 *nivarttanās* in the village **Pippalagrāma** for the maintenance and worship of the temple of the gods, including Brahmā, Viṣṇu, Mahēśa, etc., and also for the supply of meals to the students in the Sarasvatī-maṇḍapa by Bhīmanātha to Tatpurusha-paṇḍita. It also records the gift of some residential land in the village itself.¹

The record opens with the introduction of Tribhuvanamalladēva, which was another name of the Chālukya emperor Vikramāditya VI. He is endowed with the usual titles. Thereafter, the inscription introduces the emperor's Chief Minister **Bhīmanātha** by name. From lines 7-11 we know his various titles. It is stated that he got the honour of the *Pañcha-mahāśabda* and bore the distinctive titles like *mahāsāmantādhipati* and *mahāprachanda-danḍanāyaka*. Among his personal attributes, the record mentions that he was an ornament on the face of Kāśmīra (line 10), which implies that he originally belonged to Kashmir. He has also been referred to as *Sauvidallānām=adhiśthāyakaḥ* (i. e. an Officer of the Service in the harem).² He is mentioned as one who beheaded those who betrayed his master. Bhīmanātha, under the name Bhīvanayya, is mentioned in an inscription in a temple at Hunāsi-Haḍadali, in Gulbarga District, Karnataka, dated in the 23rd year of the Chālukya Vikrama era. In this inscription he is styled *Mahāpradhāna* (Chief Minister), *Manevergaḍe* (Superintendent of Home Affairs), *Sahavāsigaḷ-adhiśthāyaka* (Leader of the Sahavāsīs), *Pattale-karaṇa* (Commissioner of Records), *Manneyar-adhyakṣa* (Head of the Subordinate Chiefs) and *Danḍanāyaka* (Commander of the Forces).³ A Kannada inscription⁴ from Lakshmēśvar in Dharwar District, Karnataka also refers to this Bhīmanātha. It is dated in the 27th year of the Chālukya-Vikrama era, i. e. Śaka 1024 (=1102 A.D.) and records some gifts by one Mādhava Bhaṭṭa, who was a very loyal servant of Bhīma who is none else but Bhīmanātha of our record. He is named as Bhīvanayya also. This inscription mentions all the epithets of Bhīmanātha referred to in our present record. Beside this, it adds that Bhīmanātha ruled over Palasige-12,000 and was the Provincial Records Officer⁵. The present inscription of Gaṇēshvādi is three years earlier than the Lakshmēśvar inscription.⁶

¹ [There does not seem to be any reference to this gift in the record.—Ed.]

² [This term probably means 'controller of attendants on women's apartment', see *A. R. Ep.*, 1964-65, Intro. p. 11.—Ed.]

³ P. B. Desai, *Jainism in South India and Some Jain Inscriptions*, pp. 241 ff.

⁴ Above, Vol. XVI, pp. 31-35.

⁵ [The expression *achchupannāyad-adhiśthāyaka* used here would mean 'superintendent of revenue from mints'.—Ed.]

⁶ [This Bhīvanayya is mentioned in an earlier inscription dated 1095 A.D. from Hebbāl in Bijapur District—cf. *SII*, Vol. XI, No. 139. His description given in the Lakshmēśvar inscription is also found in another record from Gadag in Dharwar District which is also dated in 1102 A.D., *Ibid.*, No. 150.—Ed.]

GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA
TRIBHUVANAMALLA

FIRST SLAB

E 6889.

2	विष्णुसूक्तं	2
4	विष्णुसूक्तं	4
6	विष्णुसूक्तं	6
8	विष्णुसूक्तं	8
10	विष्णुसूक्तं	10
12	विष्णुसूक्तं	12
14	विष्णुसूक्तं	14
16	विष्णुसूक्तं	16
18	विष्णुसूक्तं	18
20	विष्णुसूक्तं	20
22	विष्णुसूक्तं	22
24	विष्णुसूक्तं	24
26	विष्णुसूक्तं	26
28	विष्णुसूक्तं	28
30	विष्णुसूक्तं	30
32	विष्णुसूक्तं	32
34	विष्णुसूक्तं	34
36	विष्णुसूक्तं	36
38	विष्णुसूक्तं	38
40	विष्णुसूक्तं	40
42	विष्णुसूक्तं	42
44	विष्णुसूक्तं	44
46	विष्णुसूक्तं	46
48	विष्णुसूक्तं	48
50	विष्णुसूक्तं	50
52	विष्णुसूक्तं	52

Ace. 26191

54		54
56		56
58		58
60		60
62		62
64		64
66		66
68		68
70		70
72		72
74		74
76		76
78		78
80		80
82		82
84		84
86		86
88		88
90		90
92		92
94		94
96		96
98		98
100		100
102		102
104		104

Bhīmanātha obtained from the king the village Pippalagrāma, where he constructed temples of all the gods including Brahmā, Vishṇu and Mahēśa. For the maintenance and daily worship of these temples, and also for feeding the students and ascetics residing in the Sarasvatī-maṇḍapa, he made a gift of land measuring 500 *nivarttanās* from the village Pippalagrāma (lines 14-29). The boundaries of the land are mentioned in lines 30-42. He also gifted out some land for residential purpose in the village itself, the boundaries of which have been mentioned in detail in lines 44-52. The name of the donee is Tatpurushapaṇḍita whose spiritual lineage is given in section three dealt with below.

The second section of the inscription in line 53-116 is in verse, except the text in lines 113-16 which is in prose. The last verse (verse 52) of this section ends with the passage *digarpitā svastimataḥ praśastiḥ* which would show that it was composed as an eulogy of Bhīmanātha. Therefore, this section of the record may be called as Bhīmanātha-praśasti.

It commences with a verse in praise of the Śivaliṃgisamtāna-śāsana (verse 1) and the incarnation of Mahāvarāha (verse 2) and of Śrī-Gaṇēśa (verse 3). Verses 4 to 7 refer to the Chālukya king Vikramārka, i.e., Vikramāditya VI. These verses contain conventional praise of the king and do not add anything new to the historical information. Thereafter Bhīma-sēnāpati is introduced as the Chief Minister of the king and as having attained the highest position amongst the ministers, learned men, religious personalities, etc. (verse 8-9). Then follows the eulogy and personal information of this Bhīmanātha. He belonged to the Ātrēya-gōtra (verses 10-11). His forefathers hailed from Himāchala, i.e., Himālaya mountain (verse 12). Āditya-bhaṭṭa, a scholar renowned for his learning in Vēdic exegesis and philosophy, was the great-grandfather of Bhīmanātha (verse 13), and he was a religious personality who had obtained for his family prosperity and wealth by his devotion to the god Pināki (i.e. Śiva) on the banks of the Vitastā (verse 14). Śiyu-bhaṭṭa, the son of Āditya-bhaṭṭa, was the grandfather of Bhīmanātha, and was an *agnihōtrin* (verse 15). Valla-bhaṭṭa, the son of Śiyu-bhaṭṭa, was the father of Bhīmanātha (verses 16-18). Then follows the eulogy of Bhīmanātha which is of conventional type. His fame was spread over all the three worlds (verse 19). His qualities of head and heart have been described (verse 20). Beautiful description of his erudition and elocution find a place in the next two verses (verses 21-22). Then follows the description of his valour on the battle-field (verse 23). He has been described as a veritable ascetic (verse 24). The next three verses are also of conventional type. The next verses (verses 28-30) describe his qualities of debate and quick-wittedness. His mother's name was Jayāvatī (verse 32). Jōgaladēvī also called Jōgavā was the wife of Bhīmanātha (verses 34-36).

Verses 37-51 refer to the pious deeds of Bhīmanātha which may be enumerated as follows; He built a big hall called Bhīmavikrama at Māghamkara and installed the images of Kēśava, Pitāmaha and Rudra, for the maintenance and worship of which he granted the village Pippari-khēṭa (verse 37). He built a temple called Pratāpanavabhīma at Nāṇḍitāṭa on the bank of the river Gōdāvari and installed therein the shrines of Tripurusha i.e. Brahmā, Vishṇu and Mahēśa for the maintenance and worship of which he donated the village Vagghikā (verse 38). He constructed the temple of Vishṇu named Bhīma¹ at Bhuvanāchala. At Śivapura he constructed a temple of Śiva called Bhīmēśvara (verse 39). He built a temple for Bhīmēśvara at Kalyāṇa and granted the village Murumbikā, evidently for its maintenance. He constructed a lake at Kallumbaraka (verse 40). He obtained Pippalagrāma from the king from which he granted some land to the religious brāhmaṇas (verse 41). At Pippalagrāma he constructed three temples of

¹ Literally *Nija-bhuj-ōḍbala-bhīma*.

Trilōchana (Śiva)¹ and donated 1,000 *nivarttanās* of land (verse 42). There he built another temple called Bhīmārka, a lake named Bhīmasamudra, a temple of Gaṇeśa named Bhīmaśala and donated 100 *nivarttanās* of land for its maintenance (verses 43-45). He also constructed the temple of Kṣhētrapāla named Bhīmāyudha on the bank of Bhīmasamudra and two wells with niches for twelve deities in one of them. He also built the temple of Chāṇḍī and donated 100 *nivarttanās* of land for its maintenance (verse 47). He performed sacrifices in all important cities of his country, where religious brāhmaṇas were fed in abundance (verses 48-50). In fact, there was no limit to the pious deeds and donations of Bhīmanātha, who had filled the treasuries of the king Vikramārka by lakhs of gold coins and, therefore, says the composer of the *praśasti*, it was impossible to enumerate his high qualities and describe them in words (verse 51). Thus ends the main portion of the *praśasti*.

It will be seen that Bhīmanātha, the hero of this *praśasti*, has been referred to as Bhīma (line 76), Bhīma-sēnāpati (lines 71-72, 109-10) and Bhīma-chamūpati. It is obvious that his name was Bhīma and that the official title of *Sēnāpati* or *Chamūpati* has been added to it in some places.

The writer of the *praśasti* was Kālidāsa-dāṇḍanāyaka (verse 53), who was the son of Bhīmanātha, the hero of the *praśasti*. He had several qualities of head and heart, was well-versed in the *Rigveda* and, because of his poetic excellence, was known as Abhinava-Kālidāsa. He mentions himself as *dāṇḍanāyaka*, which implies that he was also either a legal officer or an army officer.

The third section of the record in lines 117-54, in prose and verse, has as its object the description of the spiritual lineage of the *āchārya* Tatparusha-paṇḍita, who was the chief of the Sarasvatī-maṇḍapa and the priest in the temples built by Bhīmanātha at Pippalagrāma. This section opens with the words 'ōm namaḥ' and then gives details of the spiritual qualities of Vādirudra-paṇḍita, who was the foremost among the Kālamukha sect of the Parvatāvalī school, who was learned in various religious sciences including the sciences of logic, who, in debates, was a terror to the opponents, who was a *dhūmaketu*, i.e., the fire to the Jainas and the Buddhists. A resident of Kīmvaṅgrāma, he was virtually the moon blooming the night lotus of Śivaliṅgi-santāna and was esteemed by Rudra Himself. Verse 53 describes his excellence in all the disciplines of philosophy so much so that he has been described to be Lakulīśvara himself in the Śaiva system of philosophy. Besides Lakulīśvara, the present record refers to his philosophy as *Lakulīśvar-āgama* (line 124) and *Lākul-āgama*² (lines 134, 141) which is obviously the same as Śaiva philosophy referred to in line 124. The doctrine of Lakula believes that *Jīva* is not subservient to god but equal to god himself and advocates salvation after destroying miseries through the practice of *Yōga* and *Vidhi*.³ *Yōga* is eight-fold and consists of restraint of body (*yama*), restraint of mind (*niyama*), postures of sitting (*āsana*), self-study (*svādhyāya*), meditation (*dhyaṇa*), controlling the breath (*dhāraṇa*), silence (*mauna*), practising religious austerities (*anushthāna*), muttering prayers (*japa*) and absorption of mind into the supreme spirit (*samādhi*). *Vidhis* are many. They consist of bathing in ashes thrice a day and observance of six-fold oblations (*śaḍaṅg-ōpahāra*). They are : *Hasita* (laughing), *Gīta* (singing), *nritya* (dancing), *huḍukkāra* (murmuring), *namaskāra* (saluting by lying prostrate)

¹ [The purport of this verse seems to be that a *nilaya-trayaṁ* (i.e., a three-celled temple) was built for the god having three faces with three eyes in each and possessing three head-gears.—Ed.]

² In the *Sarva-darśana-saṁgraha* it is referred to as *Nakulīśvara-darśana* or *Śaiva-Pāśupata-darśana*. For details of the origin etc. of Lakulīśvara, the founder of the Śaiva-Pāśupata philosophy, see *JBBRAS.*, 1906, pp. 151-67; *The Early History of the Deccan*, ed. by G. Yazdani, p. 704; and *A.S.I., A.R.*, 1906-07.

³ Cf. *Sarvadarśana-Saṁgraha*, *Nakulīśa Pāśupata-darśana*.

GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA TRIBHUVANAMALLA

SECOND SLAB : SECOND SIDE

106		106
108		108
110		110
112		112
114		114
116		116
118		118
120		120
122		122
124		124
126		126
128		128
130		130
132		132
134		134
136		136
138		138
140		140
142		142
144		144
146		146
148		148
150		150
152		152
154		154

and *japa* (muttering). Vādirudra-panḍita was an adept in all these *yōgic* practices and the six-fold oblations. He has, therefore, been very aptly described as *yama-niyam-āsana-svādhyāya-dhyāna-dhāraṇa-maun-ānushṭhāna-japa-samādhi-shaḍaṅg-ōpahārādi-saṃpannaḥ* (lines 117-18).

As has been stated above, he is said to be the foremost amongst the Kālamukha¹ ascetics of the Parvatāvalī school. The Kālamukha or Kālāmukha² ascetics were the followers of the Lakulāgama system³, and they are different from the Kāpālikas.⁴ The Kālamukha sect split itself into different *āvalis* and *āmnāyas*. Parvatāvalī is one of them which is known also as Parvatāmnāya.⁵ These *āvalis* and *āmnāyas* were further divided into various subsects which were called as *santanās* or *santatis*. In the Ablūr inscription⁶ we come across one of such *santānas* known as *mūvara-kōṇeya* belonging to the Parvatāmnāya sect of the Kālamukhas. In our present record we find the mention of Śivaliṅgi-santāna which is obviously another subject of the Parvatāvalī. The name *Śivaliṅgi* given to the *santāna* appears to suggest that the followers of this subsect were wearing a Śiva-linga, like the Bhāraśivas figuring in the Vākāṭaka records. The chief place of this Śivaliṅgi-santāna may have been Pippalagrāma, the findspot of the inscription.

The disciple of Vādirudra-panḍita had a disciple named Kriyāśakti-panḍita, whose various qualities are described in lines 124-30. It seems that his other name was Bhārati-Karṇṇapūra (lines 128-29, 145). He was well-versed in the doctrine of Lakulīśvara, an erudite scholar, protector of religion, adept in *yōgic* practices, humble, an ornament of his sect, proficient in all the systems of philosophy, always calm and tranquil, an ear-ornament of goddess of speech, of widespread fame and above all an image of Śiva himself.

Kriyāśakti had a younger brother (line 130) by name Trilōchanāchārya. His various qualities are described in lines 130-37. In general they are the same as those of Vādirudra and Kriyāśakti. He was also a devotee of Śiva, well-versed in the Lakulāgama and an ornament of his sect. Then the pontiff Tatpurusha-panḍita is introduced. He was also well-versed in different philosophies and was a great poet and a debator. Verses 54-56 describe his various qualities of head and heart. He is credited with the construction of lakes, temples and hermitages for ascetics. He was greatly meritorious and like a great *tīrtha* (line 146-51). Both Trilōchanāchārya and Tatpurusha-panḍita were the disciples of Kriyāśakti. The hierarchical relationship of these is not explicit but it appears that they became the chief *āchāryas* one after the other, after Kriyāśakti-panḍita.

Thereafter follows the description of Śrikanṭhamuni. It seems that he rose to the position of chief priest after Tatpurusha-panḍita. Whether he was a disciple of Tatpurusha is not specifically mentioned. But in all probability it seems that he was. His qualities of head and heart have been described in verses 55 to 58. They are full of praise but do not give any distinguishing additional information about either Śrikanṭha-muni or the Śivaliṅgi sect.

The importance of this record lies in the fact that it refers to the chief place or *maṭha* at Pippalagrāma which belonged to the Śivaliṅgi-santāna of the Parvatāvalī sect of the Kālamukha school

¹ This spelling is adopted in the *Tarkarāhasyadīpikā* of Guṇaratna-sūri as well as in the Tāṇḍikōṇḍa grant of Ammarāja II (above, Vol. XXIII, p.169) and in the Ablūr inscription (ibid., Vol.V, pp. 220-21).

² Above, Vol. V, p. 221, note 1.

³ *Ep.Carn.*, Vol.V, p.135; Vol.VII, p.64.

⁴ R. G. Bhandarkar seems to be confused when he states that Kālāmukhas eat from a skull. (see his *Complete Works*, Vol. IV, p. 181).

⁵ Above, Vol. V, pp. 220-21.

⁶ Ibid.

of the Lakuliśvara system, and to the line of pontiffs of the same, although I have not been able to find reference to this *santāna* in any other inscription so far.

As regards the places mentioned in the record we may say the following. The places mentioned in the first section are : **Kalyāṇapura**, the place from where Vikramāditya VI ruled, is the present Kalyāṇa, Bidar District, Karnataka. The gift village **Pippalagrāma** is the modern Hippalagāon in the Nilanga Taluk of the Osmanabad District in Maharashtra State, about 10 miles south-east of Lātūr. Gaṇēshvāḍi, the findspot of this inscription, is a suburb of this Hippalagāon. **Śilikaragrāma** referred to in the inscription as situated to the south of Pippalagrāma may be the present Salgār, about 4 miles south of Pippalagrāma. **Śushkagrāma**, said to be to the north of Pippalagrāma, is possibly the present Sūgāon, some 4 miles north to Hippalagāon. The places mentioned in the second section are : **Kaśmīra** is the same as the modern Kashmir region in the Himalayan mountain. It may be noted that in line 10 Kaśmīra is spelt as Kāśmīra. The river **Vitastā** is the same as the modern Jhelum. It may be noted that in the 11th century also this Jhelum was being referred to as Vitastā. **Mēghamkara** is the modern Mēhakar, a Taluk place in the Buldana District, Maharashtra State. The place was named after the demon Mēghamkara, who was killed by the god Viṣṇu. Mēhakar has been referred to as Mēghamkara in *Matsyapurāṇa* (Chap. 23), *Padmapurāṇa* (Chap. 185), *Līlācharitra*¹, a Marāṭhī prose work of the 13th century and *Sthānapōthi*² also. **Pipparakhēṭa** may be identified with the present Pimparakhēḍ at a distance of 25 km south-east of Mēhakar. **Nāmdītaṭa** is the present Nāndēḍ, the District place in Maharashtra State. **Vagghi** can certainly be identified with the village Wāghi on the bank of the Gōdāvarī about 6 km west of Nāndēḍ. **Bhuvanāchala** cannot be identified with certainty. It may be identified with a village Bhuvana in the Partuda Taluk of Parbhani District. Another possible identification may be with Bhōngīra (Bhuvanāchala=Bhuvanagiri=Bhōngir) 40 miles away from Hyderabad. **Śivapuri** could be the present Shivapūr in Gangapur Taluk of Aurangabad District. It can also be Śivapūr, 6 miles north of the confluence of the Gōdāvarī and the Kaum, or Śivapuri in Hadgaon Taluk, 23 miles north-east of Nāndēḍ. **Kalyāṇapuri** is the same as the present village Kalyāṇa in the Humnabad Taluk of Bidar District. **Murumbikā** may be the present Murum in Umarga Taluk of Osmanabad District. It may also be identified with the village Murumbi 10 miles west of Kandhar in Nanded District. **Kallumbara** may be the village Kalambar 10 miles north-east of Kandhar and about 15 miles east of Murumbi.

TEXT³

[Metres : Verses 1, 10, 12, 23, 24, 31, 49, 50 and 58 *Anuṣṭubh*; verses 2-4, 17, 37-39 *Vasantatilakā*; verse 5 *Mālinī*; verses 6, 21 *Mandākrāntā*; verses 7-8, 19, 20, 22, 25-27, 42, 51, 54-55 and 59 *Śardūlavikrīḍita*; verses 9, 11, 13, 18 and 44 *Indravajrā*; verse 36 *Upēndravajrā*; verses 14-16, 28-29, 32-35, 41, 45-47, 52 and 56 *Upajāti*; verses 40 and 43 *Vamśastha*; verses 30 and 57 *Drutavilambita*; verse 47 *Sragdharā*; verse 53 *Pushpitāgrā*].

First Slab

1 स्वस्ति [1*] समस्तभुवनाश्रयः श्री [पृथ्वीवल्लभमहारा*]—

2 जाधिराजः परमेश्वरः परमभट्टारकः सत्याश्र*]—

¹ *Līlācharitra* (ed. H. N. Nene), part II, p. 14.

² *Sthānapōthi* (ed. V. B. Kolte), p. 11.

³ From impressions.

- 3 यकुलतिलक[:*] चालुक्याभरण[: श्री*]-
- 4 मत्तित्रभुवनमल्लदेवः अभिनव[विक्रमार्कः*]
- 5 तस्मिन्ननेकसुखसंकथाविनो [?]-
- 6 रमनवरतं कल्याणपुरे साम्राज्यश्रि[यमधिश*]-
- 7 सति । तन्महाप्रधानं(नः)[।*] स्वस्ति समधिगतपं[चमहाशब्दः*]
- 8 महासामन्ताधिपतिर्महाप्रचंडदंडनाय[कः शिष्टे*]-
- 9 ष्टजनाभीष्टफलप्रदायकः सत्यनिधान[: सौजन्य*]-
- 10 वनजमार्त्तडः काश्मीरविषयमुखमंडन[: स्वामि*]-
- 11 वंचकशिरःखंडनः श्रीमत्तित्रभुवनमल्ल[देवप*]-
- 12 दाब्ज(ब्ज)भृंगः साहसोत्तुंग एतन्नामादिसमस्त[प्रशस्ति*]-
- 13 सहितः सौविदल्लानामधिष्ठायकः सर्वाधि[कारसं*]-
- 14 पन्नः श्रीमद्भूमनाथो रा[ज्ञः] सकाशात्पिप्प[लग्ना*]-
- 15 मं संप्राप्य तत्र ग्रामाभ्यन्तरे भीमसमु[द्र*]-
- 16 तीरे च ब्र(ब्र)ह्मविष्णुमहेश्वरादिसमस्त[दे*]-
- 17 वतालयांश्च कारयित्वा तद्देवतानां नि[त्य*]-
- 18 नैमित्तिकविशेषपूजाविधानार्थं ब्रू(धू)प[दीप*]-
- 19 नैवेद्यादिप्रदानार्थं च चंदनकुंकुमाद्यंग[भो*]-
- 20 गप्रवर्त्तनार्थमपि च तत्रैव सरस्वतीमंडपे
- 21 तपस्विनां विद्यार्थिनां चान्नदानसंवर्द्धनार्थं स्व[स्ति*]
- 22 श्रीमच्चालुक्यविक्रमनृपकाले चतुर्विंशति[तमे*]

- 23 प्रमाथिसंवत्सरे तदन्तर्गतमार्गशीर्षे मासे¹ पौ[र्णमा*]—
- 24 स्यां सोमवारे सोमग्रहणपर्वणि मंडलविधा—
- 25 नादिना धारापूर्वकं कृत्वा सर्वनमस्यत्वेन श्रीम—
- 26 तत्पुरुषपंडितेभ्यः उज्ज्वलंवायां मानदंडप्रमा—
- 27 णेन पिप्पलग्रामभूम्यां निवर्त्तनानां पंचशता(त)—
- 28 संख्यया अंकतोपि तत्संख्यया ५०० जलपा—
- 29 षाणसहितां संमितां सुभूमिं प्रादात् । तस्याः
- 30 पुनराघाटः [1*] दक्षिणतः शिलाकरग्रामसीमा [1*]
- 31 पश्चिमतः शुष्कग्रामसीमैव । उत्तरतः शुष्कग्रा—
- 32 मात्पिप्पलग्रामं गतो मार्गः । ततो ग्रामाद्वा—
- 33 यव्यदिग्भागे व्यवस्थितायाः पुष्करिण्याः सकाशा—
- 34 द् ग्रामादाग्नेयदिग्भागाभिमुखं वक्रं गता भूः [1*]
- 35 तत्र शिलाशासनं स्थापितं [1*] ततो दक्षिणाभिमुखं
- 36 गत्वा भीमसमुद्रसन्निहितमहावनादुत्तर—
- 37 तः शिलाशासनं तिष्ठति । ततः पश्चिमाभिमु—
- 38 खं स्रोतो विलंघ्य तत्रापि शासनशिला स्थि—
- 39 ता [1*] ततो दक्षिणाभिमुखं शिलाकरग्रामसी—
- 40 मावधिः स्थिता भूमिः । एवं सम[न्ता]दाघाटविश—
- 41 द्य(द्य)र्थ² सर्वासु दिक्षु तत्र तत्र शिलाशासनं स्था[पि*]
- 42 तमिति । अपि च श्रीभीमनाथो भीमेश्वरदेवा—

¹ [The reading is मासि—Ed.]

² [The reading is दाघाटविशुध्य (द्यय) र्थ—Ed.]

- 43 नां पुरविधानार्थं ग्राममध्ये निवेशनभूमिं
44 ददौ । तस्याः प्रमाणं [1*] मैलारदेवगृहावु(दु)त्तर-
45 दिग्ब्यवस्थितपरिसूत्रभित्तिः [1*] पश्चिमाभि-
46 मुखं पुरस्य नैर्ऋत्यां दिशि शिलाशासनं स्थि-
47 तं । तदुत्तराभिमुखं पुरप्राकारसन्निधाने वाय-
48 व्यतः शिलाशासनं । ततः पूर्वाभिमुखं पुरप्राका-
49 राद्व(द्व)हिरैशान्यां दिशि पुरप्राकारसंश्लिष्टशासनं ।
50 ततो दक्षिणाभिमुखं पुरद्वारादक्षिणदिग्भागे
51 प्राकारसन्निधौ आग्नेय्यां दिशि शिलाशासनमे-
52 वं पुरस्य सर्वासु दिक्षु शासनं स्थापितं । पुनरपि

Second Slab : First Side

- 53 स्वस्ति श्री ॥ ये संसारसमुद्रस्य पारं संतो यियासवः [1*] ते शिवलिगिसंतानशासनं
पालयंत्विदम् ॥[१*] ओं नमः । उक्षि(त्क्षि)प्तभूमिरवताद्भवतो वि-
54 पत्तेः श्रीमानचर्यचरितः स महावराहः [1*] यत्कोपवह्निरसुरेन्द्रवनान्यधाक्षीद्वृंदार-
कानिललवैः परिवर्द्धमानः ॥[२॥*] अव्याद्गणाधिपतिरर्चितपादपीठो ¹
55 विघ्नोपशांतिकरणेप्सुभिरार्यवर्यैः [1*] सिंदूरपिंजरसमुन्नतकुंभभित्तिरुत्तंसितेंदुशकलस्य
सुतश्चिरं वः ॥[३॥*] श्रीमच्चलुक्यनृपवंशसमुद्भवोभूदुद्गीय-
56 मानचरितः कविवुं(बुं)दिवृदैः [1*] श्रीविक्रमार्क इति विश्रुतचारुनामा रामाविकाशि-
नयनोत्सववत्सलश्रीः ॥[४॥*] विविधफलविधाता सज्जनानां य आशी[र्वचन]-
57 सलिलसेकोद्भूतशाखासहस्रः [1*] विमलतरविसर्पत्कीर्तिवल्लीवितानः सुरतरुरिति लोकैः
शंकितस्त्यक्तनाकः ॥[५॥*] यः साम्राज्यं ज-
58 लधिपरिखामेखलालंकृतोर्व्यां चक्रे क्रांताखिलरिपुगणो विप्रवर्याभिषिक्तः [1*] एकच्छत्रं
सुरपतिरिव स्वर्गलोके फणींद्रः पाताले वा परिसरवधू-

¹ This punctuation mark is unnecessary.

- 59 लोचनाघातपात्रं(त्रम्) ॥[६॥*] प्रत्यर्थिक्षितिपालचक्रमसकृन्निर्मथ्य यस्याहवे विश्राम्य-
द्भुजयोः कृपाणलतिकाकांतिच्छटासंक्रमः [१*] कृत्तानेकशिरःसरोरु-
- 60 हलुलन्मालारजःपिंजरो रेजे स्वःसरितोर्यम¹ स्वसुरिवात्यन्ताद्भुतः संगमः ॥[७॥*]
अर्थादानविवारकः परिजनात्प्रीति² परां प्रा-
- 61 पयन्नौदार्यो(र्या)हवयोर्य एव निलयो रक्षन्प्रजाः सर्वतः [१*] धर्मेकप्रतिभूरगम्यमहिमा
दुःपार³ गंभीरिमा तस्यासीद-
- 62 परच्छलेन हृदयं श्रीभीमसेनापतिः ॥[८॥*] तस्य प्रधानं विजितप्रधानः सेनाप्रधानं विदुषां
प्रधानं(नम्)[१*] धर्मप्रधानं जगतां प्रधानं
- 63 श्रीभीमनाथः समभूद्यशस्वी ॥[९॥*] ब्र(ब्र)ह्मणो मानसः पुत्रः ऋषीणां सप्तमो मतः
[१*] अत्रिर्द्धर्मस्य संपत्तिर्यद्गोत्रादिरभून्मुनिः ॥[१०*] सेव्यं
- 64 मुनीर्द्वैविदितात्मतत्त्वैर्यद्गोत्रमात्रेयमतीव रम्यं(म्यम्)[१*] विद्वत्प्रकांडैर्व(र्ब)हुपुण्य-
भागिभरारब्ध(ब्ध)मत्यर्थफलस्य सिद्धयै ॥[११॥*] हिमाचलसमुत्पन्ना
- 65 यस्य वंशावलिर्व(र्ब)भौ [१*] द्विजध्वनितघोषेण पूरिताशेषदिङ्मुखा ॥[१२॥*]
आदित्यभट्टो विदितात्मशास्त्रो वेदार्थविज्ञानपरः शुचि-
- 66 श्च[१*] लोकस्तुतो यत्प्रपितामहोभूत्कश्मीरदेशेष्वतिधर्मनिष्ठः ॥[१३॥*] महाध्वर-
ध्वस्तसमस्तपापो गार्हस्थ्यधर्मप्रथितप्रभावः [१*] तुष्यद्वितस्ताप्तवित⁴
- 67 स्तिनाकः पिनाकितोषाप्तकुलद्विवृद्धिः ॥[१४॥*] पितामहो यः(य)स्य व(ब)भूव भूमौ
श्रीशीयुभट्टः शुचिधर्मकर्मा[१*]हुताग्निहोत्रस्त्रिजगत्पवित्रं⁵
- 68 संत्रासिताघस्त्रिदिवाप्तकीर्त्तिः ॥[१५॥*] श्रीवल्लभट्टो गुणरत्नभूमिः पिता व(ब)-
भूवोच्चयशःपताकः[१*] संसारपाथोनिधिपारयान(प्ल)वोस्य सद्गोत्रपरं-
- 69 परायाः ॥[१६॥*] धीभंगिसंगलहरीहतपापकूलो गांभीर्यवान् सुकृतिभिः परिसेवितात्मा
[१*] सन्मार्गमार्गनिरतोतिपवित्रचर्यो गंगाप्रवाह इव पू-
- 70 रितधर्मनाथाः ॥[१७॥*] शौर्याकरश्चंद्रकलाकलाविल्लब्धो(ब्धो)दयो भानुपदार्चनेन[१]
लक्ष्मीप्रियो नाशितशत्रुचक्र आक्रांतलोकत्रितयप्रतापः ॥[१८॥*] मे-⁴

¹ [Read ⁰सरितो यम⁰—Ed.]

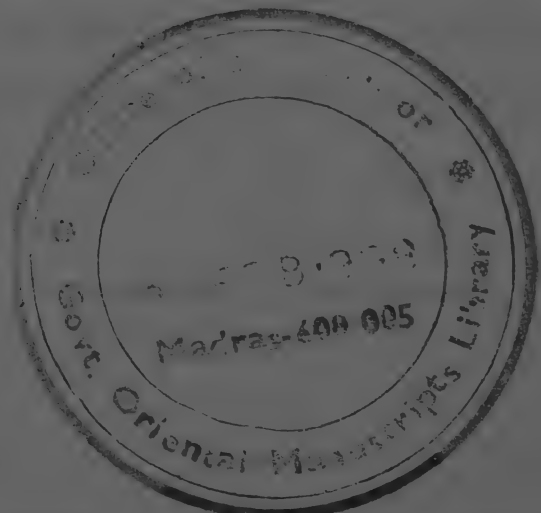
² [Read ⁰जनान् प्रीति—Ed.]

³ [Read दुष्पार⁰—Ed.]

⁴ This punctuation mark is unnecessary.

⁵ [Read ⁰जगत्पवित्र : Ed.]

- 71 रौ किनरनायिकाः सुरपतेरास्थानसंस्थाः पुरः पातालेप्यहिकन्यका अहरहः क्षित्यां क्षितीशां
गनाः [1*] कीर्त्तिय(र्य)स्य¹ जनप्रियस्य विततां श्रीभी—
- 72 मसेनापतेर्नीहारेंदुसितारविंदधवलां गायंति गीतैर्मुहुः ॥[१६*] गांभीर्येण महोदधिः
सुदयया साक्षाच्च धर्मात्मजः शौर्यैणार्ज(र्जु)न—²
- 73 विक्रमो रविनिभः शाश्वत्प्रतापोदयैः [1*] शैत्येनेंदुसमानशीलनिलयः क्षांत्या पृथिव्या समः
श्रीमान्भीमचमूपतिः समभवत्सर्वस्य ह—
- 74 षोदयः [२०॥*]॥ वाग्भिः कीर्त्तेस्त्रिभुवनपदारोहनिःश्रैणिकाभिस्तात्वा(त्वा)र्थत्वा—
त्सकलविदुषो भीतिदत्वाद्धि(द्धव)षश्व [1*] प्रीतिप्राप्तेः क्षितिपतिममुं घूर्ण—
- 75 यन्नर्णवाभं आस्थाने यो वदति महति क्षमाभृतां सभ्यशोभ्ये ॥[२१॥*] आरात्संगतमानसं
च सुमहत्पद्माकरोल्लासितं गौरीवीरवतां स—
- 76 भा सुमनसां गर्जन्वृषो वर्त्तते[1*] भीमे वि(वि)भ्रति भूभृदिंद्रभवने सान्निध्यमत्यद्भुत्(त)—
न्नासीच्छक्तिधरा विनायक इतो भूतानि सभय—
- 77 गन्³ च ॥[२२॥*] यस्मिन्धोरभया[गा]रे प्रेतसंघाः परस्परं(रम) [1*] युद्धे युध्यति
युध्यन्ति रक्तमांसाभिलाषिणः ॥[२३॥*] शास्त्रे धर्मे सुराचर्चायां
- 78 सदाचारे सदं(द)क्षे(क्षि)णे⁴ [1*] राजकार्ये सतां कार्ये समोत्कर्षान्मुनिः स्फुटम् ॥
[२४॥*] सर्वाशाः परिपूरयन्व(न्व)हुविधस्वर्णावु(बु)धा—
- 79 रोत्करैर्द्धाराधारमजीजयत्त्रिभुवने सत्वात्तपोन्तं ततः [1*] कुर्वन्क्षमाधरमजरैरतिमुद⁵ ।
प्रोज्जृम्भितं सत्फलैः सांघैर्विद्रुतदुष्टजं—
- 80 तुनिकरं रात्रिन्दिवं सर्वदा ॥[२५॥*] पृथ्वा व्याप्य विभावरीमिव शशी यत्कीर्त्तिपूजः
स्फुरन्देवाधीशनिकेतनं प्रति ययौ तत्रा—
- 81 प्यमी नागतः [1*] नागेन्द्रालयमप्यपूरयदनावप्तावकाशस्ततस्तथादुच्चलितः⁶ पयोवु—
(बु)घिलुलद्वेलानुकारं दधन् ॥[२६॥*] औदार्यं
- 82 कृपणेषु शौर्यमरिषु प्रत्यग्रता धर्मणि⁷ प्रौढिर्वाच्यभिरामता च वपुषि श्वैत्यं यशस्युन्नतै
[1*] रूढिः सवजगत्र(त्र)ये चतु—

¹ [Read कीर्त्तियस्य—Ed.]² [This Punctuation mark is unnecessary.]³ [Read सम्यङ् न च—Ed.]⁴ [The reading is सदीक्षणे—Ed.]⁵ [The reading is °मंकुरैरतिमुदः—Ed.]⁶ [The reading is—तस्थवुच्यलितः Ed.]⁷ [Read कर्मणि—Ed.]

- 83 रता वु(बु)द्विक्रमे विक्रमे शुच्यत्वं नितराममी गुणगणा एतेषु यस्यासत ॥[२७॥*]
विधर्णयन्संसदि सभ्ययोधानु(न्)व्युढेप्य—
- 84 रंघं नृपनायकेन [१*] अन्तःस्पृशो योसृजदुक्तिकांडान् सपक्षवृत्तीन्सफनान^१शंकः ॥
[२८॥*] सा दिग्ग^२ जाता न जनिष्यते या
- 85 तस्यातिदुःसाधतया प्रतीता [१*] चरित्रसंचारिगूणो यदीयोप्यपूरयद्ब्र(द्र)ह्यसदः
समस्तम् ॥[२९॥*] विवु(बु) धवर्यवने विहरन्मुहुः कृत—
- 86 कवा(बा)णगणं विससर्ज यः [१*] सपदि कृष्णमृगं चपलाकृतिं प्रतिवचो मृगयुर्वि—
जिघांसया ॥[३०॥*] लक्ष्मी विष्णो^३(ष्णो)र्यशः शंभोर्गाभी—
- 87 र्यं च पयोदधेः [१*] क्षमां क्षोण्या जहारान्यैः सत्यमेषु तु याच्यते ॥[३१॥*] कृते
दितिर्वीरसुता व(ब)भूव त्रेतायुगे रामनृपस्य
- 88 माता [१*] या देवकी द्वापरगोचरा सा जयावती यज्जननी कलौ च ॥[३२॥*]
श्रीमत्यभूज्जोगलदेविकाख्या ख्यातावदातार्जितदानकीर्तिः ।
- 89 विभूषयंती वपुषोर्द्धमस्य व(ब)भावुमेवेदुकलाधरस्य ॥[३३॥*] पतिव्रता धर्मपराति—
रम्या धर्माजिता धर्मरताप्तधर्मा[१*] विचित्रचारित्रवि—
- 90 शुद्धकीर्तिः श्रीजोगवा यस्य व(ब)भुव पत्नी ॥[३४॥*] पद्मेव विष्णोर्भुवनाधिपस्य
शंभोरुमेवामितविक्रमस्य [१*] रतिश्च कामस्य हे(ह)रेः शचीव
- 91 हिमांशुवि(बिं)व(ब)स्य च रोहिणीव ॥[३५॥*] कृतोपकारा व(व)हुभिः प्रकारै—
रुदारतारापतिकांतवाग्भिः [१*] अनुग्रहेणात्मपरिग्रहस्य मही ।^३—
- 92 तलव्यापिमहागुणौघा ॥[३६*] मेधंकरे विवु(बु)धवर्यगणोपसेव्ये यो भीमविक्रम—
समाख्यविशालशालां(लाम्) (१*) निर्माय केशवपिताम ।^३—
- 93 हरुद्रमूर्तीः संस्थाप्य पिप्परिकखेटमदादमूभ्यः ॥[३७॥*] गौदावरीसलिलधौतमहौघसंघे
नादीतटे त्रिपुरुषैः कृतसुप्रतिष्ठां(ष्ठाम्) [१*] चक्रै प्रता—
- 94 पनवभीमसमाख्यशालां ग्रामं ददौ विपुलवैभववग्धिकाख्यम् ॥[३८॥*] योसौ महन्निज—
भुजोद्व(द्व)लभीमनाम विष्णोश्चकार स—
- 95 दनं भुवनाचले च[१*] भीमांकनाम विकसद्यशसां निधानं चक्रे तथा शिवपुरे शिवकीर्त्तनं
यः ॥[३९॥*] चकार भीमेश्वरदेवतालयं क—

^१ [Read °सफलान°—Ed.]

^२ [Read दिङ् न—Ed.]

This punctuation mark is unnecessary.

- 96 ल्याणपुयुन्नतिचित्रमुज्व(ज्ज्व)लं(लम्) [1*] मुहंवि(बि)काग्राममदात्सविस्तरं चकार
कल्लुंव्व(ब्ब)रकेपि यः सरः ॥[४०॥*] स पिप्पलग्राममवाप्य राज्ञो
- 97 ज्ञानामृतक्षालितकल्मषेभ्यः [1*] भुवं ददौ धर्मपरो द्विजेभ्यः पदं स्वकीर्त्तेरिव विस्फुरंत्याः॥
[४१॥*] चक्रे यस्त्रिविलोचनत्रिव-
- 98 दनैः स्फूर्जन्मणिज्योतिषा विभ्राजन्मुकुटत्रयैः सद्दशतां वि(बि)भ्रज्जनैरर्चितं(तम्)[1*]
देवानां निलयत्रयं स्वयशसो निश्चे-
- 99 णिकासन्निभं प्रत्यग्राहवभीमसंज्ञमपि च प्रादात्सहस्रं भुवः ॥[४२॥*] भीमार्कनामापि
च देवतालयं चकार रोचिःपरिपूरिताचले [1*]
- 100 भानोः समानं कनकोज्व(ज्ज्व)लश्रिया प्राचीगिरेः शृंगरुचा विचित्रया ॥[४३॥*]
स निर्ममे भीमसमुद्रनाम तडागमादर्शमिव स्वकीर्त्तेः [1*]
- 101 कदाप्यसंक्षोभ्यसमुद्रमुद्रां वि(बि)भ्रत्स्वपुण्येन्दुसमृद्धिवृद्धि(द्धिम्) ॥[४४॥*] विघ्न-
स्त्रवंतीपतिपारतारं सेतूपमं भीमव(ब)लाभिधानं(नम्) [1] हे-
- 102 रंव(ब)धामापि विनिर्ममे सः समार्पयच्चापि शतं पृथिव्याः ॥[४५॥*] स क्षेत्रपालस्य
चकार धाम भीमायुधाख्यं स्वतडाग-
- 103 तीरे [1*] वाप्यामपि द्वादशदेवतानां चकार धामान्यपरां च वापिम् ॥[४६॥*] चंड्याः
करोत्संगकृपाणपाटवप्र-
- 104 पिष्टमाद्यन्महिषासुरद्विषः [1*] चंडारिभीमाभिधमोके(क) उच्चकैश्चकार भूमेः स
ददौ शतं ततः ॥[४७॥*]

Second Slab : Second Side

- 105 यत्र क्वाप्यस्ति तीर्थं महदपि नगरं यत्र चास्ते स्वदेशे योसौ सत्राणि चक्रे प्रतिपदमनिवा-
- 106 र्याणि सर्वासु दिक्षु [1*] यद्दत्ताचावपूर्णा द्विजवरनिकरा वु(बु)द्धवेदार्थशास्त्रा जायन्ते-
भीष्ट-
- 107 रूपाः परिचितपरमव्र(ब्र)ह्ममार्गा विपापाः ॥[४८॥*] होमधूमलता यस्य विप्र-
मंत्रावनीरुहा [1*] यशः ¹ -
- 108 पुंजप्रसूनाद्या सदा नवफलाकुला ॥[४९॥*] यदन्नभोजनैः पूताः विप्रा भुवि सहस्रशः
[1*] त्रि(घ्रि)यन्ते-

1 This punctuation mark is unnecessary.

- 109 मररामाभिव्याकुलाभिरभीप्सुभिः ॥[५०॥*] अंतो नास्ति परोपकारकरणे श्रीभीमसेन ।¹—
- 110 पतेर्येनापूरि सुवर्णलक्षनिकरैः श्रीविक्रमार्को नृपः [१*] तस्यैवं प्रगुणं गुणेषु गणनां कर्तुं ।¹
- 111 समीहे परं भूयस्त्वादतितुच्छतः स्ववचसो वक्तुं न शक्नोम्यहम् ॥[५१॥*] यावन्नभो यावदयं विरिचि—
- 112 र्याविन्मृडो यावदसौ च कृष्णः [१*] तावज्जनश्रोत्रसुखावहास्ता(स्तां) दिगर्पिता स्वस्तिमतः प्रशस्तिः ॥[५२॥*]
- 113 मदमुदितकवींद्रवृंददन्तिदलनहरिः सकलार्थशास्त्र[द्]ष्टः [१*] सुललितकवितानखस्तदी—
- 114 यसूनुरकृत कृतिं नवकालिदास एनाम् ॥[५३॥*] इति प्रचंडदंडनायक श्रीभीमनाथसूनुः ।¹
- 115 सूरिजनवृंदानंदसंदोहदः गुरुचरणसपर्यापरायणः कवींद्रकुमुदिनीचंद्रः ऋग्वेद ।¹—
- 116 चूडामणिः अभिनवकालिदासः क [लि] दासदंडनायकश्चकार प्रशस्तिमिति शुभम् ॥
- 117 ओं नमः ॥ स्वस्ति [१*] यमनियमस्वाध्यायध्यानधारणमो (मौ) नानुष्ठानजपसमाधिषड (डं)— गोपहा—
- 118 रादिसंपन्नाः अनेकतर्कादिशास्त्रपारावारपारगाः अवदातकीर्त्तिध्वजाः अमलिनचरि—
- 119 त्राः दुष्टदर्पिष्ठपंडितगलकालपाशा वादिदिगंव (ब) रमहावा (बौ) द्धकुलधूमकेतवः पर्वता- वा (व) ॥²—
- 120 ल्यां कालमुखतपोधनाग्रगण्याः किव्वग्रामकृताधिवास श्रीमन्महाशिवलिंगिसंतानकु—
- 121 मुदिनीलसन्निशाकराः प्रत्यक्षर [द्र] महिताः श्रीमद्वादिरुद्रपंडिताः ॥ तेषामेव की—
- 122 र्त्तिः । काणादे कणभुग्वृ (ग्वृ) हस्पतिमते वाचस्पतिः कापिले मार्गे यः कपिलः स्वयं सु—
- 123 गदिते या (यो) सौगते सद्गुरुः [१*] मीमांसाधिगमे स जैमिनिमुनिन्यायेक्षपादः कृती शब्दे (ब्दे) —
- 124 जो लकुलीश्वरो विजयते शैवे शिवः सांप्रतम् ॥[५४॥*] तच्छिष्याः श्रीमल्लकुलीश्वरा- गममानससरो—
- 125 वरराजहंसाः सरस्वतीश्रवणभूषणावतंसाः कलिकालभयपलायितधर्मशरणाः ।¹

¹ This punctuation mark is unnecessary.

² This double danda is redundant.

- 126 गुरुकुलसमुद्धरणाः यमनियममहीरुहालवालस्फालवालसमुचितकलाः धार-
- 127 णाजपसमाधिविधिनिपुणाः संसारभयहरणाः गुरुजनकृतविनयाः भूषितनिजस-
- 128 मयाः वु(बु)धजनकृतपक्षाः तर्कादिशास्त्रदक्षाः सततवीतरागाः परहितभवभोगाः भा-
- 129 रतीकर्णपूराः नरकभयदूराः त्रिभुवनविदितकीर्त्तयः महेश्वरमूर्त्तयः महापुरु-
- 130 षकृतभक्तयः श्रीमत्क्रियाशक्तिपंडितदेवाः ॥ तदनुजाः ॥ स्वस्ति [1*] समस्तलोक -
संस्तू 1¹-
- 131 यमानगुणमणिगणमरीचिमालालंकृताः समस्तलोकसंस्तुता [:] पार्वतीमातारमण-
- 132 ¹। चरणयुगलारविंदमधुकरा [:] दशधर्मनिर्मलरत्नाकराः दिंडीरपिंडपांडुरय 1¹-
- 133 शःसुधाधवलिताजांडमंडलाः भारतीकर्णकुंडलाः विवु(बु)धजनवनजमार्त्तंडाः स 1¹-
- 134 ¹[मुदितमदनमदविदलनप्रचंडाः लाकुलागमसरोजिनीराजहंसाः निजसमया 1¹-
- 135 ¹। वतंसाः कलिमलकलंकपंकांकविरहिताः विद्यान्नदानविनोदाः समस्तमुनिजन 1¹-
- 136 परिरक्षणकृतिसंपादिताह्लादा [:*] शिवलिंगसंतानकुमुदिनीलसन्निशाकराः ॥²
- 137 ¹। श्रीमत्त्रिलोचनाचार्यपंडिताः ॥ स्वस्ति [1*] यमनियमासनप्राणायामप्रत्याहारध्यान-
- 138 ¹। धारणासमाधिविधिसंपन्नाः अनेकतर्कसिद्धांतादिशास्त्रपारावारपारगाः कविग-
- 139 ¹। मकवादिवाग्मितासंपदाधाराः समस्तदिगन्तराप्तकीर्त्तिध्वजाः अनवरतवि 1¹-
- 140 ¹। द्यान्नदानकेलीविनोदाः विद्वज्जनकुमुदिनीलसच्चन्द्राः अगण्यपुण्यान्विताः प्रवर-
- 141 ¹। मुनिगणाग्रगण्याः गुरुजनपदांभोजयुगलषट्चरणाः लाकुलागमसमयसमुद्ध-
- 142 ¹। रणाः सकलमुनिजनसमाजाश्रयाः आश्रितजनकल्पवृक्षाः पवित्रितनिजसम-
- 143 यसत्वाः(त्वाः) सम्यग्विदितात्मतत्वाः(त्वाः) परिचितस्वर्गापवर्गमार्गाः विगतदोष-
संसर्गाः करुणा 1¹-
- 144 मृतरसार्द्रचित्ताः अत्यंतपरहितप्रवृत्ताः समस्तगुणगणावासाः महेश्वरदासाः

¹ This punctuation mark is unnecessary.² This double daṇḍa is redundant.

- 145 श्रीमद्भारतीकर्णपूरनाम्नां क्रियाशक्तिमहामुनीश्वराणां शिष्याः श्रीमत्तत्पुरुषपंडिता—
- 146 : ॥ आरामैर्विविधैस्त (स्त) डागनिवहानत्यंतसंशोभितान्देवानां निलयाननंतविभवा ।¹—
- 147 न्विद्यान्नदानान्वितान् [।*] आवासान्प्रतिनां विमानसदृशांश्चक्रे समंतात्कृती श्रीमांस्तत्पुरु—
- 148 ¹। षो मुनिर्द्दशदिशाव्याकीर्णकीर्त्तिध्वजः ॥[५५॥*] समस्तशास्त्रागमपारदृश्वा शिष्टार्थि-
विद्वज्ज—
- 149 नकल्पवृक्षः [।*] विचक्षणांभोजवने(नै)कभास्वान्विराजते तत्पुरुषो मुनीशः ॥[५६॥*]
जयति स ।¹—
- 150 ज्जनसू [रि]सुसंगमैर्द्विजवरमुनिभिः परिसेवितः [।*] विविधपुण्यनिधिः शुभतीर्थतां द ।¹—
- 151 धदसाविह तत्पुरुषो मुनिः ॥[५७॥*] यमादिधर्मसंपन्नो मुनीनां प्रवरो महान(न्)[।*]
सर्वविद्या—
- 152 ¹। गुणाधारः श्रीकंठो मुनिरुद्ययौ ॥[५८॥*] कारुण्यामृतशीकरैर्भवमरैः संतापितप्राणिना—
- 153 ¹। माह्लादं जनयन्नभीप्सितफलं संप्रापयन्नर्थिनां(नाम्)[।*] यो विद्वद्गुरुमोक्षरक्षणपरो
- 154 ¹। विद्यान्नदानान्वितः सोयं भाति यमादिधर्मनिरत्नः(तः) श्रीकंठनाथो मुनिः ॥[५९॥*]
ओं नमः [॥*] ।

¹ This punctuation mark is unnecessary.

No. 51—FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

(2 Plates)

P. R. SRINIVASAN, MYSORE

I visited Raipur sometime in January 1965, during my annual collection tour. Mr. Balachandra Jain, Deputy Director of Archaeology and Museums, Government of Madhya Pradesh, who was in charge of the Raipur Museum, was kind enough to show me impressions of several inscriptions which belonged to different periods. He narrated to me the story about the discovery of these records. He said that the **Gaṅgōlā tank at Gwalior** became dry in 1964 for once after a long time and that his officials at the Museum there found several inscribed slabs having been paved on the bed of the tank. They took steps to copy as many inscriptions as possible. But during one night there was a heavy downpour of rains and the tank was again full making the work of copying all the inscriptions on the tank-bed impossible. Having stated thus Mr. Jain promised to send the impressions over to this office after his study of them was over. On my returning to headquarters, at my request Dr. G. S. Gai, Government Epigraphist for India, kindly arranged to get from Mr. Jain one set of impressions of these valuable records. As the work of taking the impressions seems to have been done in a hurry, they are not very good although they will remain the only best ones till better impressions can be had. These were subsequently examined and noticed in the *Annual Report on Indian Epigraphy* for 1965-66 as Nos. B 72-85. Of these, Nos. B 78-81 and 85 are in local dialect while the rest are in Sanskrit. Five of the Sanskrit records (Nos. B 73-77) are edited here from the above-mentioned impressions kindly supplied by Mr. Jain.

A. Inscriptions of the Pratihāras of Gwalior

Of the five records, four belong to the Pratihāra family of Gōpādri or Gōpagiri or Gwalior. For the sake of convenience they are given the numbers I to IV. All the four are engraved in ornamental Nāgarī characters regular for the period and locality, and their texts are in verse with a sentence or two in prose, but their constructions in some places being defective, the purport of the passages where these defects occur is difficult to make out.

Three of them (Nos. I-III) belong to the time of **Malayavarman** or **Malayakshitīśa** who is known to have ruled between V. S. 1277, the date of his Kurēṭhā plate¹ and V.S. 1290, the date of one of his coins.² Of these, Nos. I and II are dated **V. S. 1282 (1226 A. D.)** which is five years later than the date of the above-mentioned Kurēṭhā plate, while No. III, though not dated, may, on palaeographical grounds, be assigned to about the same time. So far the only known records of the time of this ruler have been the Kurēṭhā plate mentioned above and the fragmentary stone inscription³ found at Mangrol in the former Kotah State. The three inscriptions edited here are important because they confirm the rule of this king over Gwalior and its neighbouring territories.

Inscription No. IV refers to **Naravarman** who is stated to be the son of Vigharāja. He is no doubt identical with the homonymous brother of Malayavarman whose records have been

¹ Above, Vol. XXX, pp. 144 ff., and plate where other references are given.

² Ibid., p. 145.

³ Ibid., Vol. XXVI, pp. 279 ff., and plate.

mentioned above, and who was another son of Vighraharāja. The second copper-plate from Kurēthā¹ dated V. S. 1304 (1248 A. D.) is the only record known so far as belonging to Naravarman's time. The record examined here, though not dated, may have to be assigned to about the same period on palaeographical grounds. This record is important not only because it is the second epigraph known of this Naravarman's period, but also because it proves beyond doubt Naravarman's connection with Gwalior. Although there is nothing specifically mentioned in this short record about Naravarman being the ruler of the place, the tenor of the inscription shows that it was put up most probably during the period when he was ruling from Gwalior in which case the observations made by Dr. D. C. Sircar, while editing the second plate from Kurēthā, that Naravarman "may have held sway over the present Sivapurī region where Kurēthā, the findspot of his plate, is situated" and that at that time "Gwalior together with the surrounding area was under the Turkish Musalmans"² require modification.

I. Inscription of Malayakshitīśa, V. S. 1282

This record³ is engraved on a dressed slab of stone which, as has been stated above, is paved on the bed of the tank. It contains ten lines of writing. It is dated (line 8) V. S. 1282, *Ashāḍha śudi 11, Friday* corresponding to 1226 A.D., June 5. This date falls within the period of reign of Malayavarman. The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1—4) which states that the queen **Talhaṇadēvikā**, the mother of Malayakshitīśa, for the merit of her royal husband śrīmad-Vighraharāja, arranged for the desilting of two tanks called **Gōga-taḍāga** and **Rāja-saras**, each of which was provided with compound walls and flights of steps (*prākāra-sōpānīnī*). The statement that she did this work due to a different power (*anyay-āyātayā śaktiyā*) is noteworthy. It is not unlikely that she was under the spell of remorse and sorrow at the death of her husband Vighraharāja and that she shook it off when she became imbued with a new motive power which was responsible for her undertaking the public utility work of desilting of the tanks which must have been evidently used by hundreds of people of the locality. The name of the queen is clearly Talhaṇadēvikā in the present record, although in the Kurēthā plate of Malayavarman dated V. S. 1277, the name of his mother is quoted as *Ālhaṇadēvī*.⁴ The names of the two tanks are interesting to note, but it is not clear which of them denoted the tank now called the Gaṅgōlā tank the bed of which is the findspot of the present record. Of the two names, Gōga-taḍāga may have been the ancient name of the Gaṅgōlā tank. In this connection it may be noted that another inscription⁵ paved on the same tank-bed, belonging to the time of the Kachchhapaghāta ruler Ajayapāladēva and dated V. S. 1251 (1194 A.D.), also relates to the desilting of a tank, most probably the Gaṅgōlā tank itself, which is referred to simply as the *taḍāga* in the epigraph. It is not known if the name Gōga was added subsequent to this record or was there but omitted at the time of engraving of the record. Since this record speaks of only desilting of the tank, it is evident that it was already in existence. The tank which went by the name of Rāja-saras in olden times has to be located elsewhere in the place.

Verse 2 (lines 4-6) introduces the princess named **Arunḍhatī** who is stated to be the daughter of the king of Mithilā, and who, like the splendour of the wife of the sun-god causing daily the blossoming of the lotuses, was causing the bloom of prosperity daily in the

¹ Above, Vol. XXX, pp. 150-52, and plate.

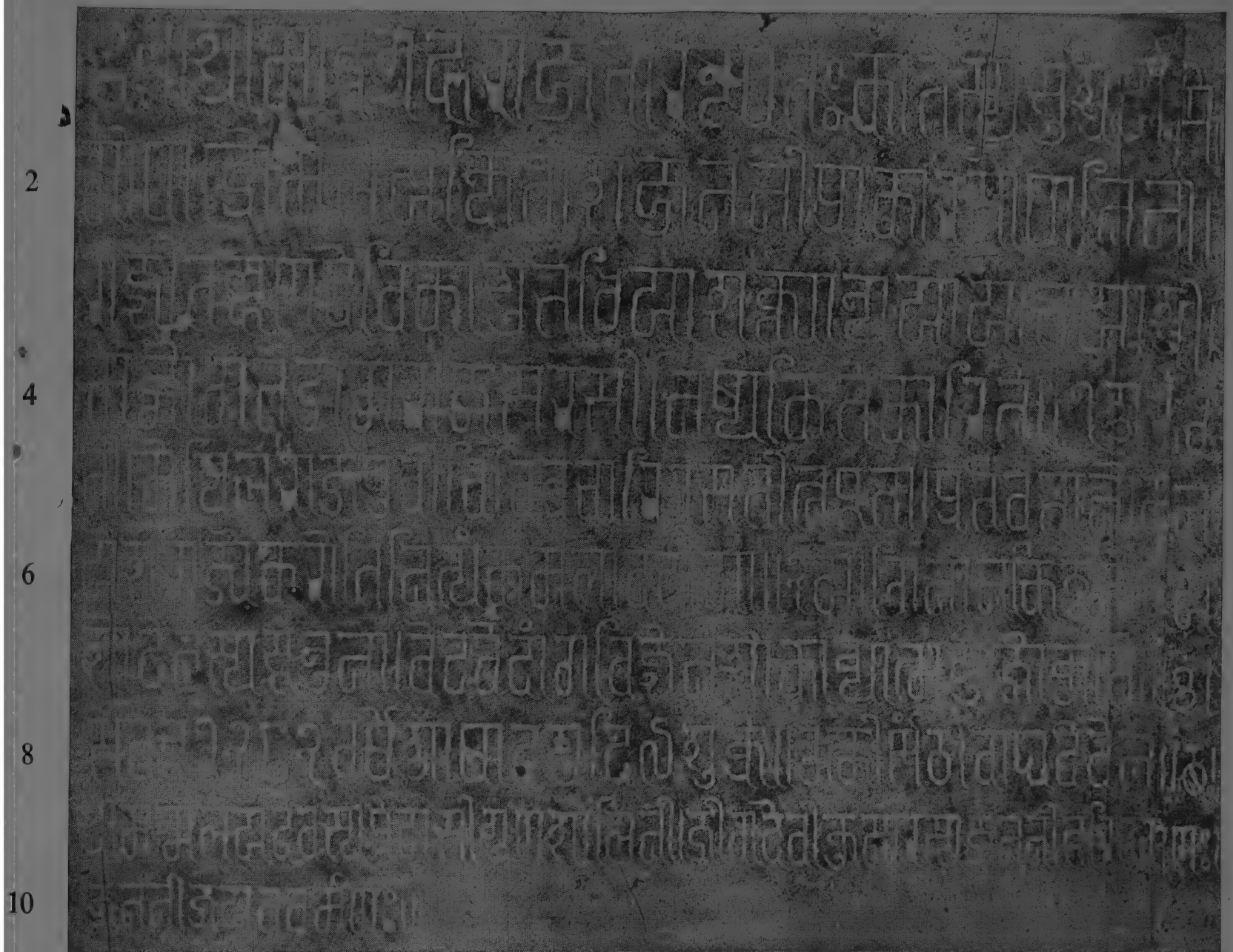
² Ibid., p. 151.

³ *A. R. Ep.*, 1965-66, No. B 73.

⁴ Above, Vol. XXX, p. 145 and p. 149, text line 8.

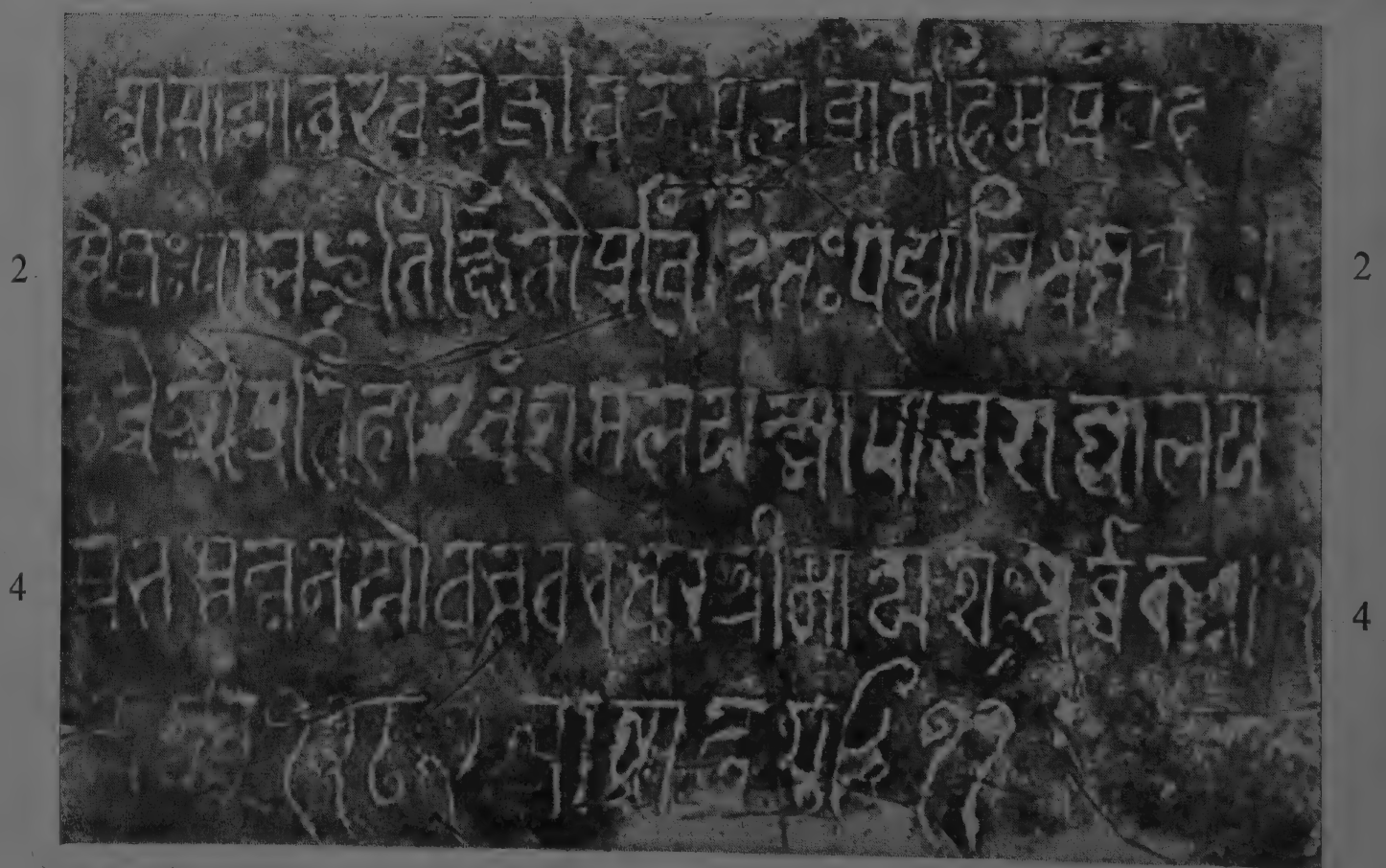
⁵ Ibid., Vol. XXXVII, pp.

FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS
INSCRIPTION OF MALAYAKSHITISA, V. S. 1282



SCALE : Two-fifth

INSCRIPTION OF MALAYAKSHMAPALA, V. S. 1282



SCALE : One-fourth

UNDATED INSCRIPTION OF MALAYAVARMAN'S TIME



SCALE : Four-fifth

kingdom of Kalayēśa. The word Kalayēśa does not fit into the context and in all probability the scribe had committed a mistake in engraving *Ka* for *Ma*, after the word *Bhānōr* in the the third *pāda* of the verse. If so, Malayēśa would be seen to be the shorter form of Malayakshitīśa occurring in verse 1. Then the comparison that as Prabhā was to Bhānu so was Arumdhātī to Malayēśa becomes meaningful and we understand that this princess was the queen of the ruling king. The reason for mentioning her here is not stated, but it is likely that she was also associated in the work with her mother-in-law. Unfortunately, the name of the father of this princess is not given, although it may be presumed that he was a member of the Karnāṭa royal family that ruled during the 13th century over the Mithilā region.

Verse 3 (lines 6-7) states that the two verses, evidently those discussed above, were composed by a certain Ānakichhūka, the son of Yaśōdēva. This composer is described as a *yōgin* and learned in the *Vēdas* and *Vēdāṅgas*. The expression *ślokādhyātmayujau* is not a happy one. It appears that for the sake of metre this expression has been used for the correct expression *ślokan adhyātmayujau*. Even then, one is at a loss to know why the expression *adhyātmayujau* is used to qualify the word *ślokan* when both the verses deal with certain matter-of-fact occurrences and contain little or nothing pertaining to the self. This verse is followed by a prose passage in line 8 which contains the details of date already mentioned. This is followed by another sentence which states that the text was engraved by a certain *Thā* (*Thākura*) Vāghadēva. The writer of the Kurēthā plate¹ of V.S. 1277 belonging to Malayavarman's time is stated to be a certain Vāghadēva, son of Viṣṇu belonging to the *Kāyastha* family of the Mathura class. He appears to be identical with *Thākura* Vāghadēva of the present record.

In line 9 there is verse 4 which contains the important statement that Malayadēva had a beloved wife named Jivādēvī endowed with good qualities and that she was the mother of *Kumāra* Harivarman. That she was also the mother of (*Kumāra*) Jayavarman is contained in the fourth *pāda* (line 10) of another verse of which the first three *pādas* are to be presumed to be the same as those of verse 4. These people may also have assisted Talhanadēvikā in her work, and that is why they are referred to here. Jivādēvī, who was evidently another queen, Arumdhātī, mentioned above, and the two princes viz., Harivarman and Jayavarman, sons of Malayadēva, Malayēśa or Malayakshitīśa, are known for the first time from this record.

Of the localities mentioned in the inscription, *Gōpādri* is modern Gwalior, the findspot of the record and *Mithilā* is the territory lying to the north of Bengal.

TEXT²

[Metre: Verse 1 *Śārdūlavikrīḍita*; verse 2 *Indravajrā*; verses 3-4 *Anushtubh*.]

- 1 Siddham³ || Śrīmad-Vigraharāja-vīra-nripateḥ Kāntasya su-śrēyasē
- 2 Gōpādrau Malayakshitīśa-janani prākāra--sōpānini |
- 3 rājñi Talhanadēvikā śubha-dhiyā Śakty=ānyay=āyātayā śrī- |⁴
- 4 mad-Gōga-taḍāga-Rāja-sarasī nish[pa]mkitē kārītē || 1 Arumdhā-
- 5 tī Maithila-rāja-putrī vichitra-chāritra-satītva-pūtā | prabh=ēva Bhānōrka (r=Ma)la-

¹ Above, Vol. XXX, p. 146.

² From impression.

³ Expressed by a symbol.

⁴ This *daṇḍa* is superfluous.

- 6 yēsa-rājyē karōti nityam Kamal-ōdayam yā || 2 Yōgin-Ānakichhūkēna Ya-
 7 śōdēvasya sūnūnā | Vēda-vēdānga-vijñēna slōk-ādhyātmayujau¹ kṛitau² ||
 8 Saṁvat 1282 varshē Āshādha-śudi 9 śukrē || Utkīrṇam Thā Vāghadēvēna || chha | [| *]
 9 Śrīman-Malayadēvasaya prēyasī guṇa-sālinī | Jivādēvī kumārasya janani Harivarmmanah
 ||[4*]
 10 janani Jayavava³ rmmanah ||

II. Inscription of Malayakshmāpāla, V. S. 1282

This inscription⁴ is also engraved on a dressed stone slab which is paved on the bed of the tank. There are five lines of writing and the text consists of a single verse and a line containing the details of date. The details of the date are V. S. 1282, Āshādhasūdi 11. They do not include the weekday which seems to have been omitted by the scribe due to inadvertence. Notwithstanding this omission, it is not difficult to know from the details that this date is only two *tithis* or days later than the date of the inscription No. I discussed above, and that therefore the corresponding equivalent in the Christian era would be 1226 A. D., June 7.

This inscription is in praise of a certain Yaśōdhara belonging to the Māthura-vaṁśa. In the first half of the verse (lines 1-2), this record refers to a certain Tējāhpāla who is described as *māthura-vaṁśa-jīva-kamala-vrāt-āhima-pragrahaḥ*. The meaning of this passage is that he caused the flowering of the people belonging to the *Māthura-vaṁśa*, just as the sun causes the blossoming of the lotuses. In effect what is meant to be conveyed by this expression seems to be that he was a brilliant member of the Māthura family. At the end of this half of the verse there is mention made of Tējāhpāla's son named Padma. In the second half of the verse (lines 3-4), Padma's son named Yaśōdhara is referred to and he is described as a pillar in the lofty mansion in the form of the kingdom of Malayakshmāpāla of the Pratihāra family.⁵ It is not clear in what capacity did Yaśōdhara serve the ruler so as to earn this description. Neither is there any mention made of his work. In all probability this person too may have contributed something to the upkeep, maintenance and repairs to the tank where the inscription is found embedded. In the last line (line 5), the details of the date, already mentioned above, are given.

TEXT⁶

[Metre : *Śārdūlavikrīḍita*]

- 1 Āsīn=Mā[hu]ra-vaṁbhrē(śa)-jīva-kamala-vrā[t-]āhima-pragraha-
 2 s=Tējāhpāla iti kshitau praviditah Padm-ābhidhas=tat sutah |
 3 uchchaiś-śrī-Pratihāra-vaṁśa-Malayakshmāpāla-rājy-ālaya-
 4 sthambhas=tat-tanayō va (ba)bhūva cha dhara-śrīmān Yaśah-pūrvvakah || 1
 5 Saṁvat 1282 Āshādha-śudi 11

¹ Perhaps this should read as *ślōkau adhyātmayutau*.

² The first two verses are to be understood here.

³ This *va* is redundant.

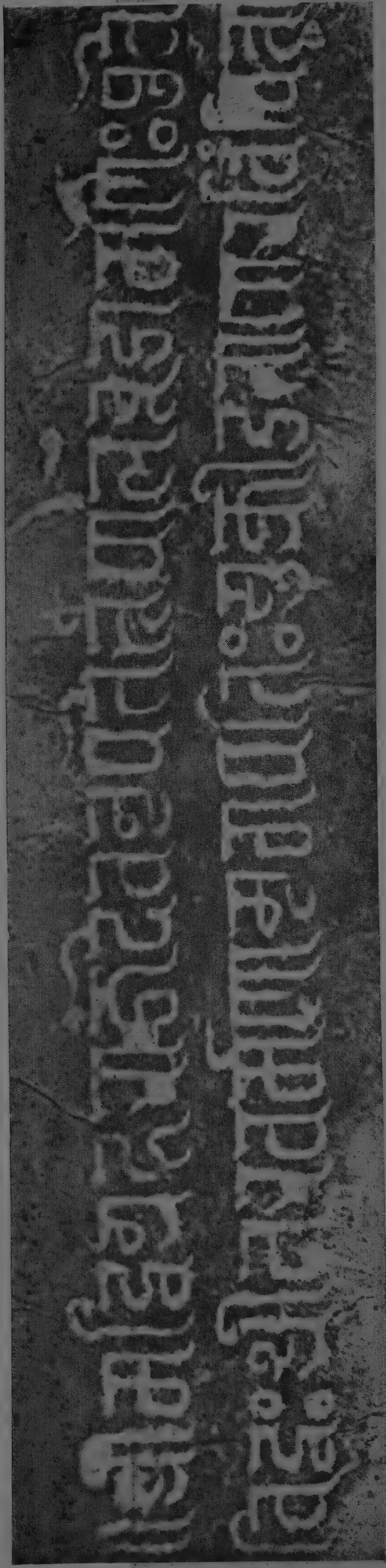
⁴ *A. R. Ep.*, 1965-66, No. B 74.

⁵ The adjective *uchchaiś=...sthambhas=* has been taken to qualify the person referred to in the immediately following passage, because it is at the beginning of the second half of the verse. But if it is taken to qualify the person who is referred in the passage immediately preceding it than it might refer to Padma also.

⁶ From impressions.

FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

UNDATED INSCRIPTION OF NARAVARMAN'S TIME



LEFT HALF



RIGHT HALF

SCALE : One-half

INSCRIPTION OF TOMARA MANASIMHA'S TIME, V. S. 1551

[illegible]

SCALE : One-fourth

III. Undated inscription of Malayavarman's time

This record¹ is engraved on another dressed stone slab which is paved on the bed of the tank. There are four lines of writing and the text consists of two *Anushtubh* verses only. It is not dated but, on palaeographical grounds, this record appears to belong to the period of Malayavarman, and in point of time not far removed from the two records, both dated V.S. 1282, discussed above. This short record is important in that it makes mention of two more queens of the ruler, his matrimonial alliances with two more royal houses through these queens, and of another son and a daughter.

The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1-2) which simply states that *Śringāradēvī* was the daughter of *Vallāladēva*, the queen of Malayavarman and the mother of *Viravarman*. Verse 2 states likewise that *Śamkaradēvī* was the daughter of *Trailōkyavarman*, the queen of Malayavarman and the mother of *Lakshmīdēvī*. From inscription No. I above we have already known that *Arumdhātī* and *Jivādēvī* were the two other queens of Malayavarman. By furnishing particulars of two more queens the present record makes it known that the ruler had at least four queens. Similarly the same inscription No. I speaks of two other sons of the ruler namely *Harivarman* and *Jayavarman* and, with the addition of *Viravarman* disclosed by the present record, it is clear that the ruler had at least three sons, each through a different queen. That the ruler had a daughter named *Lakshmīdēvī* through the fourth queen is known from this record only. Inscription No. I has revealed that Malayavarman had marital alliances with the royal house of *Mithilā*. The present inscription shows that queen *Śringāradēvī* was the daughter of *Vallāladēva*. Doubtless this *Vallāladēva* belonged to a royal family or to a feudatory royal house of North India of the period, although it is difficult to identify the family. That Malayavarman had alliances with the house of the *Chandēllas* is known from the fact that *Trailōkyavarman*, whose daughter *Śamkaradēvī* was also a queen of Malayavarman according to the present record, appears to be identical with *Trailōkyavarman* (c. 1205 A.D.)² of that dynasty, who was a contemporary of Malayavarman. The reason for the putting up of this inscription which only makes mention of these queens without referring to the connection they had with the tank, is not easy to explain although the very presence of the record in the place suggests that they had also had a share in its upkeep. The marital alliances entered into with several royal houses of North India by Malayavarman prove his political acumen and must have helped him a great deal in establishing himself firmly in Gwalior against the formidable Muslim onslaught.

TEXT³[Metre : Verses 1-2 *Anushtubh*]

- 1 Siddham⁴|| Putrī Vallāladēvasya rājñī Malayavarmanah.|
- 2 śrīmat-Śringāradēv=īti janani Viravarmanah ||[1*]
- 3 Khyātā Śamkaradēv=īti putrī Trailōkyavarmanah |
- 4 Lakshmīdēvyāḥ savitrī cha rājñī Malayavarmanah ||[2*]

¹ A. R. Ep., 1965-66, No. B 75.² DHNI., p. 727.³ From impression.⁴ Expressed by a symbol.

IV. Undated inscription of Naravarman's time

This record¹ is also engraved on a dressed stone slab which is paved on the bed of the tank. There are only two lines of writing here and the text consists of a single verse. It is not dated but on palaeographical grounds, it may be assigned to a date not much later than the records I-III discussed above.

This short and undated inscription records only an event, perhaps of great importance at that time, viz., the killing of a lion by **Naravarman**, the son of **Vigraharājadēva**. The narration of how it took place is interesting. It is stated that the prince, who was desirous of releasing (killing) a lion called **Chitta** which he knew was in a forest close by, hit it by an arrow while sporting and it departed to the supreme abode leaving the forest. There is, however, the word *pāravim* in line 2, which appears to be a mistake for some other word which would have thrown some light on the meaning of the verse. For, such words as *mumukshuṇā*, *saṃjñāya*, *Chitta*, and *paramāṃ gatiṃ*, when viewed together seem to suggest not a naturalistic meaning but a different one. This hunting spree of Naravarman, described in a beautiful and lively manner in this record, is not unlikely to have taken place during the time when he was ruling; and so, even in the absence of the date and expressions like *Naravarmanah rājyē* in this record, it may be presumed to have belonged to the time of Naravarman's rule.

TEXT²

[Metre: *Śārdūlavikrīḍita*]

- 1 Siddham³ || Śrīmad-**Vigraharājadēva**-nīpatēr=bhūpāla-chūdāmanēḥ putrēṇ=ēha mumukshuṇā vana-gataḥ saṃjñāya vā(bā)nēna yah |
- 2 viddhaḥ śrī-**Narvarmanā** Mṛigapatih sukṛīdatā pāravim⁴ Chi⁵[tt]-ākhyah sa gatō gatiṃ cha paramāṃ saṃtyajya tat-kānanam(nam) ||

V. Inscription of Tōmāra Mānasimha's time, V. S. 1551

This fifth epigraph⁶ which belongs to the Tōmāra family of Gwalior is also engraved on a dressed stone-slab which is paved on the bed of the tank. It has eight lines of writing. The language is corrupt Sanskrit, which is evident especially from verse 1, and the text is in verse and prose. The corrupt nature of the text indicates that by the time of this record, the standards of composition in classical Sanskrit had gone low, due apparently to the neglect of a proper study of the language as well as to the increasing influence exerted by the local dialects that were in vogue amongst the masses.

The record refers itself to the reign of *Mahārājādhirāja Mānasimha* (i.e., Mānasimha) of the Tōmāra-vaṃśa of Gōpādri. It is dated V. S. 1551, Vaiśākha sudi 3, Tuesday, Rōhiṇī nakshatra, Saubhāgya yōga, which correspond to 1494 A. D., April 8. The object of the inscription is to record the desilting of the Gaṅgōlā tank by one of the ruler's subordinates.

¹ A. R. Ep., 1965-66, No. B 76.

² From impression.

³ Expressed by a symbol.

⁴ It is not clear whether this word is correctly spelt and what it means.

⁵ This letter can be read as *vi* as well.

⁶ A. R. Ep., 1965-66, No. B 77.

This epigraph is important in that this is the only record known so far of this ruler who is known to have ruled from about 1486-1517 A.D.,¹ and during whose long reign "the power of Gwalior Tōmaras attained its greatest splendour".² The inscription commences with the *Siddham* symbol followed by the word *Siddhiḥ* and then the passage paying obeisance to the god Gaṇēśa. Lines 1-2 contain verse 1 which invokes the blessings of the god Kṛishṇa, who had lifted up the mountain Gōvardhana with the tip of his hand over the cows to protect them from the torrential rains, on Tōmara Mānasimgha. Verse 2 (lines 2-3) is of benedictory nature proclaiming that the king Mānasimgha should live long, enjoy long and protect the earth till such time as the sun and moon endure. Then follows a prose passage in lines 3-5, which contains the details of the date already mentioned. This is followed by another passage in lines 5-6, which makes mention of the victorious reign of *Mahārājādhirāja* śrī-Mānasimghadēva of the Tōmara-vaṃśa of the Gōpāchala fort. The following passage introduces the ruler's *Pradhāna* named *Sāha* Khēma belonging to the Saravakhamḍēlavāra-jñāti and also others named *Sāha* śrī-Tōḍara and Tasalī Mahārāṇā, although what Tasalī stands for is not clear. Line 7 contains the statement that the Gaṃgōlā-taḍāga was desilted by him, perhaps by the ruler himself. The same line also has another benedictory passage meaning 'let (people) enjoy till the sun and moon exist, and let there be righteousness, prosperity and happiness.' Line 8 states that the record was written by *Sā*.(*Sādhu*) Jasū belonging to Śrīmāla-jñāti, and mentions the *Sūtradhāra* Pabhū who probably engraved the text on the slab. Then follows another benediction viz., 'let there be the grace of *iṣṭadēvatā*, or favourite deity'.

The only locality occurring here is **Gōpāchala-durga** which is modern Gwalior.

TEXT³

[Metre : Verse 1 *Vasantatilakā*; verse 2 *Anuṣṭubh*.]

- 1 || Siddham⁴ || siddhi(ddhiḥ) [||* ||] śrī-Gaṇēśāya namaḥ || Gōvardhana-giri-varaṃ kara-sī(śī)rsha
ēva | vi(bi)bhrat gavām=upari vāridhar-ārdi[tā]nau(nām) ||
- 2 || vā(bā)lyē=pi vis.naya-vidhāyala(ka)-sach-charitram(rah) Kva (Kṛi)sna(shṇa)śriyē=stu tava
Tōmara-Mānasimgha⁵ || 1 || Chiram jīva chiram nam-||
- 3 || dā(da) chiram pālaya ⁶mēdinī(nūn) ||⁷ śrī-Mānasimgha-rājēndra |⁸ jā(yā)vach=chandra-
divākaraṃ || 2 || Atha saṃvatsarē=smi-||
- 4 || n śrī-Vikramādī(di)tya-rājyē saṃvat 1551 varshē Vaiśāsha(kha) sudi 3 Maṃgala
vāsarē | Rōhiṇī-nakshatrē|Sau-||

¹ *Cambridge History of India*, Vol. IV, p. 534.

² *A.S.R.* (by A. Cunningham), Vol. II, p. 387.

³ From impression.

⁴ Expressed by a symbol.

⁵ Mānasimgha is the equivalent of Mānasimha.

⁶ The head of a pig is sketched preceding the letter *mē*.

⁷ One *daṇḍa* is superfluous.

⁸ This *daṇḍa* is superfluous.

- 5 || **bhāgya-nāma-jō(yō)gē** || śrī-Gōpāchala-durgē | Tōmara-vamsē(śē) Mahārājādhirāja-rājā-
śrī-Mānasīnghadēva-vijai(jaya)-||
- 6 || rājyē | tasya pradhāna-Saravasha(kha)mḍēlavāra--jñātīya | sāha-Shē(Khē)ma sāha-śrī-
Tōḍara Tasalī Mahārāṇā ||
- 7 || tēna Gaṁgōlā-taḍāgaṁ nirmmalī-kra(kṛi)taṁ(tam) || ā-chaṁdr-ārkaṁ chiraṁ naṁdyāt ||
śubhaṁ kalyāṇaṁ śrēyō bhavatu ||
- 8 || lishi(khi)taṁ Śrīmāla-jñātī Sā Jasū || su(sū)tradhāri(ra) Pabhū || śrī-ishtadēvatā-prasādō-
stu || śrī || śrī || śrī ||
-

No. 52.—KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13

(1 Plate)

S. SANKARANARAYANAN, MYSORE

The subjoined inscription was discovered in a ruined Buddhist *stūpa* in the village **Kesānapalli**¹ in the Palnad taluk, Guntur district, Andhra Pradesh. It has been noticed in the *A. P. Govt. Report on Epigraphy* for 1965 (No. B 92) and subsequently published by Śrī N. Ramesan² and also by Dr. R. Subrahmanyam.³ However in view of the fact that the treatment of this important record by the above scholars is rather inadequate and faulty, the Chief Epigraphist secured, on my request, two sets of impressions of the epigraph from the Director of Archaeology and Museum, A.P., and kindly permitted me to edit it in the following pages. I thank the Chief Epigraphist for the same.

The pillar bearing the inscription is said to be octagonal and broken, the extant portion measuring 60 cm in length. The inscription is engraved on two facets of the pillar, each facet containing two lines of writing. Since both the ends of the pillar are broken away and lost some *aksharas* are missing both in the beginning and end of the lines.⁴ Thus the record is unfortunately fragmentary.

The **characters** of the epigraph are Brāhmī and they very much resemble those of the inscriptions of the Ikshvāku king Virapurisadata, found at Nāgārjunakoṇḍa,⁵ and therefore do not call for special remarks. However, the following features may be observed. Though the middle stroke of *k* here is usually curved as in the inscriptions of Virapurisadata, it is straight in one place (cf. *vānī- kinīya*, line 3) as we find in the Reṇṭāla inscription⁶ of Chāntamūla I, to whose period, as we shall see subsequently, the present record also belongs. The loop in *t* in our record is sometimes very conspicuous (cf. *Bahusutīyānam*, line 2) and sometimes it is not so (cf. *putasa*, line 1). The signs for the medial *i*, *u* and *ū* are not as prominent here, as they are in the Nāgārjunakoṇḍa inscriptions.

Regarding the engraving of the record it may be stated that the engraver had done his job very well and it is in the tradition in which almost all the Ikshvāku inscriptions are engraved. Besides, while writing, the scribe had allowed some gaps between the words, though this feature is not found in some cases (lines 1 and 3). This peculiarity, which is a general feature in the modern writing, may also be found in some of the well executed inscriptions from Nāgārjunakoṇḍa⁷ and in the Pillar Edicts of Aśoka.⁸

¹ The macrons over *e* and *o* are not marked in this article.

² *The Hindu*, Weekly Magazine, dated 16-3-1969, p. 1, and facsimile.

³ *Epigraphia Andhrīca*, Vol. I, pp. 146 ff. and plate. see also Md. Abdul Waheed Khan : *A Monograph on an Early Buddhist Stūpa at Kesapalli* (*A. P. Govt. Arch. Series*, No. 27), p. 4 and plate XXIII.

⁴ See *ibid.*, p. 146. The stone is stated to be kept at present in the office of the Dept. of Archaeology, A.P. Govt., Hyderabad. See *A.P. Govt. Report on Epigraphy (op. cit.)*, No. B. 92.

⁵ See, eg. above, Vol. XX, plates facing pp. 6 ff.; etc.

⁶ Above, Vol. XXXVII, pp. 29 ff. and plate.

⁷ See eg. above, Vol. XX, plates facing pp. 22-34.

⁸ See *CII.*, Vol. I (1925), plates facing pp. 122, 129, 134, etc.

The language of the record is Prakrit. It may be noted here that the medial short *i* of Sanskrit is occasionally lengthened (cf. *nīgasambāmdhī*=Skt. *nīgasambāmdhi*). Besides, the text contains, as we shall see later, a few words which are not usually met with in other similar inscriptions.

In spite of the fragmentary nature of the record, it is certain that it refers itself to the reign of the king **Chamtamūla** and is dated in the **thirteenth year of his rule**, the details of the date of the record being **the first day of the first fortnight of the Hemarita** or Winter Season of the year. The object of the inscription is to record the erection of a pillar (*khambha*=Skt. *skambha*)¹ by some individuals in a Buddhist shrine (*chetika*).

The extant portion of the record commences with the partly preserved expression *thīputasa* understandably of the matronymic *Vāsethīputasa* of the original. It is followed by the name **Siri-Chamtamūla** (Skt. *Śrī-Śāntamūla*). One cannot be sure of the extent of the portion lost before the above expression. However, in view of what we have in the **Reṇṭāla** inscription of **Chamtamūla I** himself, it seems reasonable to assume that even if there was no reference to any of the sacrifices of the king² it might have originally read as *Sidham namo Bhagavato Ramño Vāsethīputasa* or more probably *Sidham Ramño* etc. The name of **Chamtamūla** is followed by the details of the date of the record as we saw above.

Then follows the passage giving the purport of the epigraph. And it is written in a single long sentence occupying four lines. It is stated that a *Budhinikhamba* was set up in the great shrine (*mahā-chetika*) situated in the village **Niḍigala**. Before the name of the village some portion of the text is lost and the gap is preceded by a reference to one *mahārathin* (Skt. *mahārathin*). It is a matter of regret that both the name of the *mahārathi* and the expression (either a word or a case-ending) that might have indicated the nature of the officer's connection with the village, are lost. Yet, in view of the probability that much portion of the record has not been lost,³ it may be surmised that the village **Niḍigala** is most probably referred to as a property of the *mahārathi*. Inscriptions of early period where villages are stated to have been the properties of high officials are not wanting.⁴

The *chetika* or shrine of the above village is described as *nigājasa Bahusutīyānam mūla-vāsivihārachetika* (line 2), meaning 'the shrine of the *mūlavāsivihāra* of the *nigāja* of the *Bahusutīyas*'. Here *nigāja* is same as *nigāya* of the **Dharaṇikoṭa** pillar inscription⁵ and it stands for Sanskrit *nikāya* 'school'.⁶ *Bahusutīya* (Skt. *Bahusrutīya*) is the name of a sub-division of the **Gokulika** sect of the Buddhists belonging to the **Mahāsāṅghika** school, and it is referred to in some **Nāgārjunakoṇḍa** inscriptions also.⁷ The expression *mūlavāsi* 'those who are having or undergoing

¹ Both *khambha* (also spelt as *khambha*) and its synonym *thambha* (also spelt as *thabha*) occur in the **Nāgārjunakoṇḍa** inscriptions. See above, Vol. XXXV, p. 25, of their respective Sanskritic equivalents, i.e. *skambha* and *stambha*, the former seems to be earlier than the later one. See Macdonell and Keith, *Vedic Index*, Vol. II, p. 483.

² See below.

³ See below p. 317, f.n.7 and 10.

⁴ Cf. e.g. the passage *gumikasa Kumaradatsa gāme Vepūrake* in the **Myākadonī** inscription of **Pulumāvi**. See above, Vol. XIV, p. 155, line 3.

⁵ Ibid., Vol. XXIV, p. 259, text line 7.

⁶ For the change of Sanskrit *y* into *j* in Prakrit, cf. *mayūra*=*majūla* in the **Aśoka** edicts. (*CII.*, Vol. I (1925), p. 101, line 4). Again though the Skt. *Vājapeya* is usually retained in the **Nāgārjunakoṇḍa** inscriptions (above, Vol. XX, pp. 21, 23, etc.), at times it is changed into *Vājaveja* (ibid., p. 24). *Nikāya*, both in Sanskrit and Pāli, means, 'collection', 'group' etc., and it is used by the Buddhists in the sense of '(Buddhist) school', 'collection (of Buddhist sūtras)' etc. See M. Williams *Skt. Eng., Dict.*, s.v.; *Pāli-Eng. Dict.* (PTS), s.v.; Lüders, *List of Brāhmī Inscriptions*, Nos. 987, 1105, 1123-24, 1248. Hence the interpretation of the word in the sense of 'market town' may require correction. Cf. *Ep. Andhrīca*, op. cit., pp. 146, 149.

⁷ See above Vol. XX, pp. 24, 31.

mūlavāsa’, is interesting. The word *mūla* both in Sanskrit and in Pāli may mean ‘beginning’ or ‘commencement’. The Buddhist Sanskrit texts prefix this word to the names of certain penances known as *parivāsa* (penance to be performed by the probationers)¹ and *mānāpya*² (a penance prescribed after *parivāsa*). So it is probable that *mūla-vāsin* of our record denotes the monks performing some such penances.³ It is also not unlikely that *mūla-parivāsin* (= *mūla-pārivāsika* of the Buddhist texts) is actually intended here. Consequently the whole passage given above may denote a shrine of the monastery of those (monks) who were performing those penances and who belonged to the school of the *Bahuśrutīya* sect.⁴

The plural *vaṇijakehi* (by merchants) signifies that there must have been more than one donor. In the extant portion of the record we find actually two names of the donors, one preserved fully and the other partly. The former is Maha-Chaṁḍa (=Skt. Mahā-Chandra) or Chandra the Elder. The available first part of the second name reads *Chula*. On the analogy of some of the Ikshvāku inscriptions⁵ where similar names occur, this second name here may be restored as Chula-Chaṁḍa (=Skt. Kshudra-Chandra) or Chandra the Younger. The donor-merchants are stated to be the sons of one Budhi⁶ (Skt. Buddhi), evidently a merchant, and (his wife) Haṁgā (Skt. Saṁghā), the *vānikinī* (Skt. *vaṇījakānī* ‘a wife of a merchant’).

It is difficult to be sure whether the record originally contained the name of the native place of the donors and their father Budhi. However, it may be observed that the passage, which is lost before *Budhi*, commences with the syllable *gaṁ*. In this connection it may be recalled that a merchant by name Saṁghīla, the husband of one Haṁghā (Skt. Saṁghā), a namesake of the woman mentioned in the present record, figures as a donor in the Reṇṭāla inscription, referred to above and that there he is stated to have been a resident of the village Gaṁjikūṭa. It may, therefore, be tentatively suggested that here too the letter *gaṁ* in our record formed the beginning

¹ So *mūla-parivāsa* may mean ‘probation (i.e. penance during probation) starting over from the beginning (as the original offences are repeated by the monks). See Edgerton, *Bud. Hybrid Skt. Dict.*, s.v. *Parivāsaḥ* may be *parityajya vāsaḥ*, ‘residing after abandoning (a time or a place)’. See the *Vedāntakalpatarā* of Amalananda (II, i, 24).

² I.e., Pāli *mānata*=Skt. *mānattva*.

³ Cf. *so bhikkhu mūlaya paṭikassitabbo* (*Vinaya Pitaka*, PTS Ed., Vol. II, p. 62) ‘that monk must be thrown back to the beginning (to perform penances for committing offences)’. The monks performing those penances are included in the list of those not worthy of salutation. See *ibid.*, p. 162.

⁴ Sanskrit lexicons refer also to the use of *mūlavāsin* as an adjective of *Yavana*. (See Böhtlingk, *Sanskrit Wörterbuch* s.v.; and Monier Williams, *Skt. Eng. Dict.* s.v.). The Nāgārjunakoṇḍa inscriptions also tell us that the Buddhist monks of the locality had converted Yavanas, among many other people, to Buddhism and that the *Yavana* of Sañjayapura (i.e. Sañjan, Thana District) actually visited the place. (See above Vol. XX, p. 22; Vol. XXXIII, p. 250; Vol. XXXIV, pp. 199 ff.). However, it may be noted that in our record *mūlavāsin* is not used as an adjective of any. Again we do not know whether the Yavanas had any *vihāra* in Kesānapalli or elsewhere in coastal Andhra. Besides, the adjective *mūlavāsin* qualifying *Yavana* in literature probably means ‘residing in Mūla (i.e. Mūlasthāna or modern Mūltān) and it is perhaps used to distinguish the Yavanas of Mūlasthāna from those of their neighbouring country, viz. Yāvana country. For Yāvana (i.e. the Country of the Yavanas) and Mūlasthāna are mentioned together in the Purāṇic list of countries. See the *Skandapurāṇa*, *Māhēśvarakhaṇḍa*, *Kaumārīkhaṇḍa*, Ch. 39, verse 161.

⁵ Cf. *Mahā-Chaṁḍamukha-Chula-Chaṁḍamukhānam* and *Mahā-Mūla-Chula-Mūlānam* in a Nāgārjunakoṇḍa inscription (above Vol. XX, p. 22). The present record does not at all indicate that the pillar was erected by the son of Guṇabudhi and the lady Haṁgā and a group of merchants including Mahā Chaṁḍa and Chula. Cf. *Ep. Andhrīca*, op. cit., p. 146.

⁶ In the third line of the record we have lost the portion preceding *Budhiṣa*. However a gap before *bu* is quite conspicuous. As we have already pointed out, the scribe has given gaps between words in a majority of cases. Therefore Budhi may be a name by itself as in some of the Amarāvati inscriptions (*Lüders*, op. cit., Nos. 1214, 1223, 1239 etc. and need not be taken as the end of a name like Guṇabudhi. Cf. *Ep. Andhrīca*, op. cit., p. 146.

⁷ *Vānikinī* is same as *vāniyini* or *vani*^o of the Amarāvati inscriptions (see *Lüders*, op. cit., Nos. 1285, 1292).

part of *Gamjikūṭa*, the name of the native village of Budhi. Elsewhere the said *Gamjikūṭa* has been identified with either of the two modern villages Chinaganjam and Pedaganjam of the Bapatla taluk in the Guntur district.¹

The pillar under question is stated to have been erected for the union (*ekata-hetuno*=Skt. *ekā-kā-hetoh*) with those who are referred to as *nīga-sambamdhī-vaga*. The last compound expression is enigmatic as the meaning of *nīga* is not clear. May be it is same as the Sanskrit *niga* 'fettered', 'bound'² or the Buddhist Sanskrit and Pāli *nīgha* (also written as *nigha*) denoting 'sin, evil including desire, anger' etc.³ Consequently the passage *nīga-sambamdhī-vagehi ekata-hetuno* may be tentatively rendered as 'for the union with the class of people fettered (*with their own*) evils'. There is no word in the extant portion of the record to tell us whose union with the fettered people was thus desired for.⁴ But it is not difficult to surmise. Obviously it must have been only those who were not fettered with their evils. They are referred to in the Buddhist literature (both Sanskrit and Pāli) as *anīgha* or *anigha*.⁵ Thus the aim of the pious act of setting up the pillar seems to be the union of the emancipated people with the fettered.⁶ Now it may be interesting to recall a sentence in the Minor Rock Edict of Aśoka in which that Maurya emperor informs us, with satisfaction, that thanks to his *parākrama* or pious efforts, those gods who had been earlier unmingled with men, became mingled with them.⁷

The pillar thus erected is referred to as *budhinikhambha*. It is difficult to be sure at present about what is meant by the epithet *budhini* as it does not seem to occur elsewhere. However, if it is possible to connect it with *bodhika* or *budhikā* 'the crowning member of the pillar' of the Sanskrit texts⁸ on Indian architecture, then the whole expression may be taken to mean a pillar (*with*) *budhini*.⁹ Again it is also possible that the merchant donors named the pillar as Budhi (*Budhi-nikhambho*)¹⁰ evidently after the name of their father and set up in the *chaitya* for the above purpose. Another explanation of the term is also probable. It has already been pointed out that it is written in more than one way in the present inscription. Therefore it is not unlikely that the intended reading is *Budhimti khambho* (=Skt. *Buddhiḥ iti skambhaḥ*) meaning 'a pillar named Budhi'. An instance of erecting a pillar named after an individual is probably met with a mediaeval inscription.¹¹

The name of the family of the king Chaṁtamūla of the present record is not found in the preserved portion of the record. However, if the age and the region, to which our epigraph belongs, are taken into account, then there can hardly be any doubt that the monarch belonged to the

¹ Above, Vol. XXXII, p. 31.

² See Monier-Williams, *op. cit.*, s.v.

³ See Edgerton, *op. cit.*, s.v. *Pali-Eng. Dict.*, *op. cit.* s.v. Possibly the Skt. *niga* too is connected with *nigha*, as sins are supposed to constitute the real bondage.

⁴ The partly preserved expression.....*sasehi cha* preceding the passage under question may be a letter part of an adjective in the 3rd case (followed by *cha*) qualifying the following *sambamdhīvagehi*.

⁵ In regular Skt. also the antonym of *niga* and *nigha* must be obviously *aniga* and *anigha* respectively.

⁶ If, on the other hand, one is permitted to correct *nīga* into *nīja* 'one's own', then the compound may be easily rendered as 'with their own relatives (*obviously* of the donors)'.
⁷ Cf. *Ye amisā devā hūsu de dāni misibhūtā*. See CII., Vol. I, *op. cit.*, p. 229.

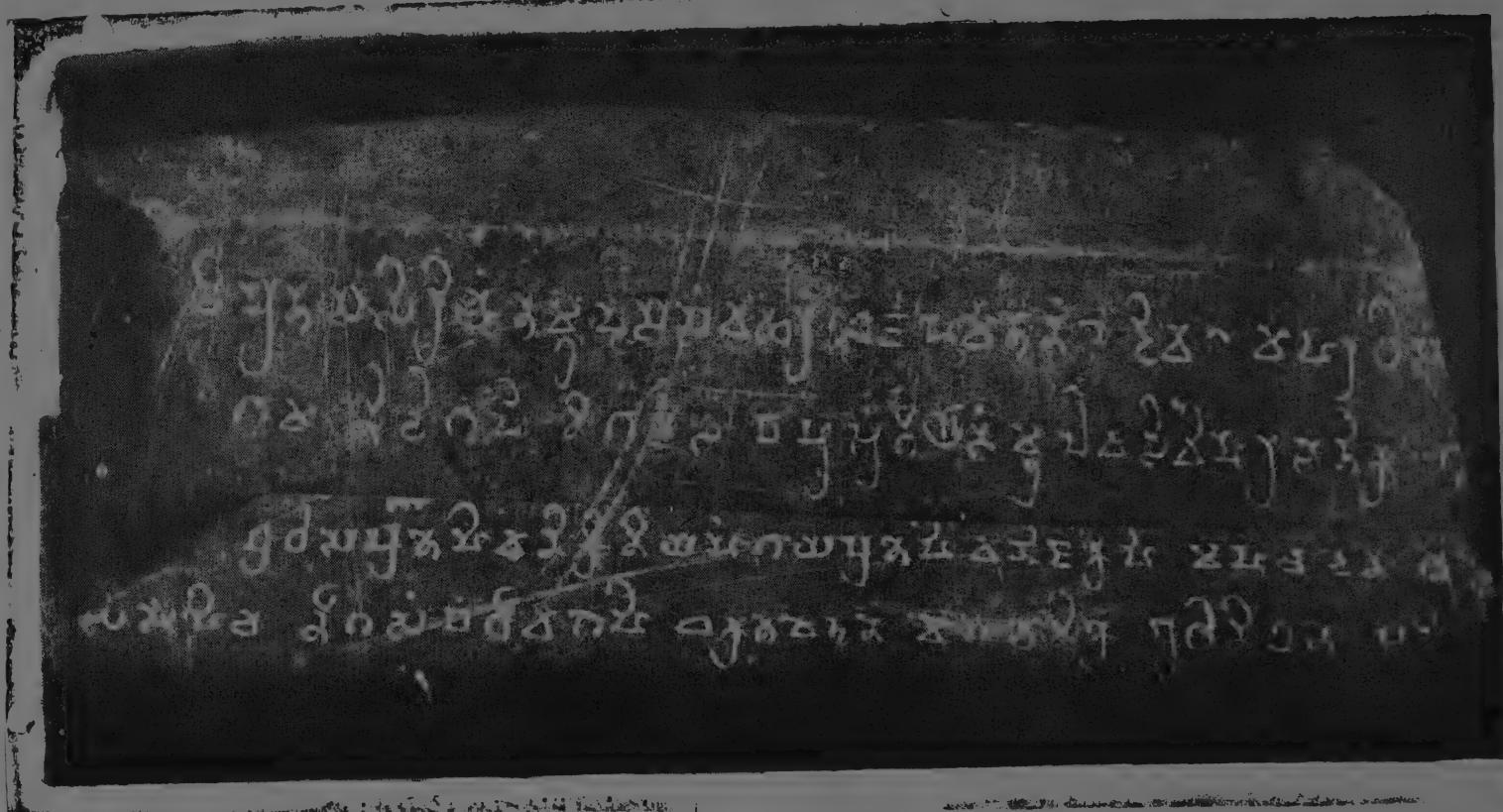
⁸ See e.g. P. K. Acharya, *A Dict. of Hindu Architecture*, pp. 442, 645, 648. For a *bodhikā* of pillars in the *chaitya* cave at Kanheri, see *Arch. Surv. W. Ind.*, Vol. IV, p. 62, fig. 21.

⁹ Cr. *sīha-thabha* 'lion-pillar' of the Karle lion-pillar inscription. Lüders, *op. cit.*, No. 1088.

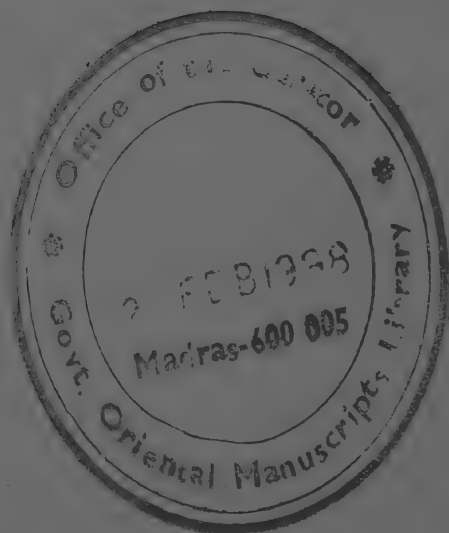
¹⁰ *Nikambha* is of course an unusual word. May be it is a synonym of *khambha* (=Skt. *skambha*) 'pillar'. (Cf. *nīsvana* a synonym of *svana* 'sound'; *nīshyanda* and *syanda* meaning 'flowing'; *nīvāsa* and *vāsa* 'residence' etc.)

¹¹ E.g. the Kalachuri king Karna is said to have erected a pillar of the deity Karnaṁvatī, named after himself. See above, Vol. II, pp. 4, 6. For the other view see CII., Vol. IV, p. 290.

KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13



(From Photograph)



Ikshvāku dynasty of Vijayapura well known from the Nāgārjunakoṇḍa inscriptions. However, we must pay attention to the fact that there had been not one, but two Chāntamūlas in that dynasty, one being the grand father of the other. Again, it should not also be forgotten that both the grandfather and the grandson had one and the same matronymic *Vāseṭhīputa*, the only available adjective of the king in our record. Nevertheless, it may be pointed out that the grandson is always found using another name of his, viz. Ehuvala or °vula, or °vuḷa,¹ which is attached to the name Chāntamūla, as if to distinguish himself from his grandfather. Moreover, while the grandson is simply referred to, at times, by the name Ehuvala alone,² nowhere he is called, like his grandfather, merely as Chāntamūla, as we find in our record. Hence, it is logical to identify the king of the present epigraph with the grandfather, viz. Chāntamūla I, the founder of the dynasty of the southern Ikshvākus, in whose time the Reṇṭāla pillar inscription also is to be attributed on the same grounds. So, the importance of the present record lies in that it gives the latest regnal year of the king, viz. the year thirteen, the Reṇṭāla inscription being dated in his fifth regnal year.

In spite of the fact that Chāntamūla I is credited with the performance of *Agnishṭoma*, *Vājapeya*, *Aśvamedha* etc., in the records of his successors, the Reṇṭāla epigraph is silent about any such sacrifice of the king. The present record too does not seem to have contained any reference to those sacrifices.³ The Buddhist nature of the Kesanapalli inscription, like that of the Reṇṭāla epigraph indicates that the religion of the Buddha did not suffer a set back during the reign of Chāntamūla I.⁴

The only geographical name occurring in our record is the village Niḍigala and it is obviously identical with the modern Kesānapalli, where the inscription has been unearthed.⁵

TEXT⁶

- 1.....⁷ thīputasa siri-Chāntamūlasa saṁvachharam 10 3 Hemamānānam [pakham*]
1 diva⁸ 1 mahārāṭhisa.....
- 2.....⁹ gāme Niḍigale nigājasa Bahusutīyānam mūla-va(vā)si-vihāra-chetik[e] Gaṁ
.....
- 3.....¹⁰ Budhisa putehi vānikiniya Haṁgāya putehi vaṇijakehi Mahā-Chāmdena Chula-
.....¹¹

¹ See above, Vol. XXXV, p. 22.

² Ibid. Vol., XXXIV, p. 149.

³ See below, f.n 7 and 10.

⁴ See above, Vol. XXXVII, p. 31.

⁵ Niḍigala of our record has been identified with the modern Niḍigallu in the Nalgonda district. (*Ep. Andhrica*, op. cit., p. 149). The basis for this identification is understandably the striking similarity of sounds of these two names. But this is likely to be questioned as there is no reason to believe that the pillar under question travelled from that place to Kesānapalli.

⁶ From impressions.

⁷ The portion lost here may be conjecturally restored as *Sidham namo Bhagavato Raño Vāse* or more probably *Sidham Raño Vāse*. Therefore not much seems to have been lost in the beginnings of the lines.

⁸ This stands for *divasam*.

⁹ The portion lost obviously contained the name and surname, if any, of the *mahārāṭhi*.

¹⁰ The passage lost may be conjecturally restored as *Gaṁjikūṭa-vathavasa vaṇijakasa*. It would, therefore, appear that not much has been lost at the ends of lines too.

¹¹ The name intended is Chula-Chāmda.

4.....sasehi cha¹ nīga-sambandhī-vagehi ekata-hetuno mahā-chetike Budhinikhambho-
pati.....²

TRANSLATION

[Success*]. The 1st day of the 1st fortnight of the winter season in the 13th year of [*the reign of the king*] Siri-Chamtamūla, the son of [a Vāse]ṭhī. The *Budhinikhambha*³ is set up at the great shrine in the monastery of the *mūlavāsin*⁴ of the school of the Bahusutīyas, in the village Niḍigala [*belonging to*]....., the *mahārāṭhi* by the merchants Mahā-Chaṇḍa and Chula-[Chamḍa*] who are the sons of (*the merchant*) Budhi of Gam[jikūṭa*] and his wife Haṃgā for the union [of the emancipated*] with the class (*of people*) fettered with (*their*) evils.

¹ For a discussion on these four letters see above, p 316.

² Evidently *patithapito* is intended.

³ See above, p 316.

⁴ See above, p 315.

**No. 53.—MENAL INSCRIPTION OF THE TIME OF CHAHAMANA
PRITHVIRAJA II, VIKRAMA 1226**

(1 Plate)

RAMSHARMA, NEW DELHI.

This inscription is engraved on a short pillar in the upper *Mahāmaṇḍapa* of the monastery at **Mēnal**, Mandalgarh Tahsil, Bhilwara District, Rajasthan. It was transcribed by Kavirāja Shyamala Das¹ who wrongly ascribed it to the great hero Prithvirāja Chauhan of *Prithvirāja-Rās* fame. The mistake was, however, corrected by D. R. Bhandarkar.² It is edited here with the kind permission of the Chief Epigraphist, from the impressions which were sent to him by the Superintendent, Archaeological Survey of India, Western Circle, Baroda.

The inscription³ consists of twelve lines of writing which is well engraved, and covers a space measuring 39 cm × 30.5 cm. Except the first three lines which consist of about 9 letters each, each remaining line contains about 15 letters. The letters measure about 2 cm to 3 cm. The **characters** are regular for the period to which the record belongs. The **language** of the epigraph is Sanskrit which is not free from mistakes. It is composed in verse throughout. Of **orthographical** interest is the doubling of the letters following a superscript *r*. (e. g. *rvva*, lines 3 and 11; *rppa*, line 6; and, *rmma*, lines 7-8 and 11). The doubling of *dh* in *sva-sva-ddharmma* (line 7) is also noteworthy. The letter *s* is wrongly used for *ś* in *sōbhāmayah* (line 6).

The inscription is **dated in 1226** of the era called here as *Mālavēśa-gata-vatsara* (lines 1-2). Therefore the year 1226 has to be referred to the **Vikrama era**. Though it is difficult to verify this date in the absence of other details, it has to be referred to the expired Vikrama Samvat and may be equal to **1169 A. D.**

The record commences with a symbol for *siddham* followed by a passage containing the obeisance paid to the god Śiva. Then in the first stanza the date as noted above as well as the object of the inscription which is to record the construction of the monastery by *Bhāva* Brahmanuni is given.

The second verse starts with the word *tasmāt*, making it appear that the king **Prithvirāja** was the son of *Bhāva* Brahmanuni. We know that Prithvirāja was the son of the parricide Jagadēva⁴. It is not impossible that Jagadēva became a recluse out of remorse and weariness on committing such a grave sin of murdering his own father when he adopted the name *Bhāva* Brahmanuni. But according to some scholars Jagadēva was removed⁵ from the throne and assassinated⁶ by his younger brother, Vigharāja IV. However, from the Poem,

¹ Cf. *JASB.*, Vol. LV, part I, p. 46.

² Cf. Bhandarkar's List, No. 346.

³ This is *A.R.Ep.*, 1962-63, No. B 342.

⁴ Cf. Dasharatha Sharma, *Early Chauhan Dynasties*, p. 65.

⁵ Cf. H. C. Ray, *DHNI*, Vol. II, p. 1074; L. B. Desai, *Chauhānakula Kalpadruma*, p. 28.

⁶ Cf. Dasharatha Sharma, *op. cit.*, p. 56.

*Prithvīrāja Vijaya*¹ it appears that Jagadēva neither occupied the throne nor became a recluse, but had committed suicide. Perhaps it was due to this that his name is not mentioned in the Bijōliā inscription.² In view of this it is not likely that the expression *tasmāt* refers to the person mentioned in the immediately preceding passage. If this is so then it will not be unreasonable to suppose that the engraver had omitted to inscribe one or two passages here which might have furnished some definite information about the parentage of Prithvīrāja. This verse describes the personality of the king in the following words: "The king Prithvīrāja who is born in the Chāhamāna family of accomplished ones, who is splendourous like the moon, but, unlike the latter, without any blemishes, who knows righteousness, who has performed a number of benevolent deeds, who is possessed of [a kingdom] which is full of noble families, or who himself belongs to an excellent and also not so excellent family, who inspires his subjects to follow the *Varṇāśrama-dharma*, who is possessed of the lustre of cupid, who is eloquent and a lover of truth". The third verse states that during the auspicious rule of that wise and meritorious king and the best of all righteous people, the construction work of the monastery was over.

Now, according to Kavirāja Shyamaladasa, the name of the builder of the monastery under reference, was Bhāva Brahma,³ but it seems that this is not correct. We have another undated inscription⁴ of a disciple of *Bhāva* Vasantamūrti, which, on palaeographical grounds, is assignable to the 12th century and which too was discovered from the same place where the present inscription was found. It appears from this record that while *Bhāva* Brahmamuni was the founder of the monastery at Mēnal, *Bhāva* Vasantamūrti too might have remained the head of the same monastery for some time. Thus it would appear that *Bhāva* was an honorific title preceding generally the names of the saints and priests,⁵ but sometimes extended to the names of other eminent personalities also. We find the same epithet prefixed to the name of the king Śōmēśvara also in his inscription⁶ of V.S. 1235.⁷

The king Prithvīrāja of the present inscription is Prithvīrāja II otherwise known as Prithvībhaṭṭa who appears to have succeeded his cousin Aparagāṅgēya on the Chāhamāna throne and was himself succeeded by his uncle Śōmēśvara,⁸ but on the basis of the present inscription, as well as the inscription from Bijōliā dated Vikrama 1226, which too was published⁹ by Kavirāja Shyamaladasa, some wrong inferences were drawn by him. He assigned the present inscription to the hero of the epic *Prithvīrāja Rāsō*, who married Sām̐yōgitā the daughter of Jayachandra the king of Kannauj and fought heroically against Shahāb[ud]dīn Ghōri, but who in fact was Śōmēśvara's son and successor Prithvīrāja III. Due to this confusion Shyamaladasa thought that Prithvīrāja of the present inscription ascended the throne between Phālguna-badi and Chaitra-badi in Vikrama 1226¹⁰, but in reality sometime before Phālguna-badi, his reign itself was over.

¹ Cf. *The Prithvīrāja Vijaya of Jayānaka* (ed. by G. H. Ojha and C. S. Guleri, Ajmer, 1941), p. 181, verse 13 (na param vidadhē vṛithā guṇitvaṁ janakam snēha-moyam viṇāśya yāvat | svāyam=eva viṇāśya garhaṇīyam vyatanōd=dīpa iv=ānurāga-gandham ||).

² Above, Vol. XXVI, pp. 102 ff; Bhandarkar's List, No. 344.

³ Cf. *JASB.*, *op. cit.*, p. 15.

⁴ Cf. *A.R. Ep.*, 1962-63, No. B 841.

⁵ Cf. Bhandarkar's list, Nos. 1380 and 1863, where a temple priest is called as *Bhāva* Bṛihaspati.

⁶ Cf. *A.R. Ep.*, *op. cit.*, No. B 845.

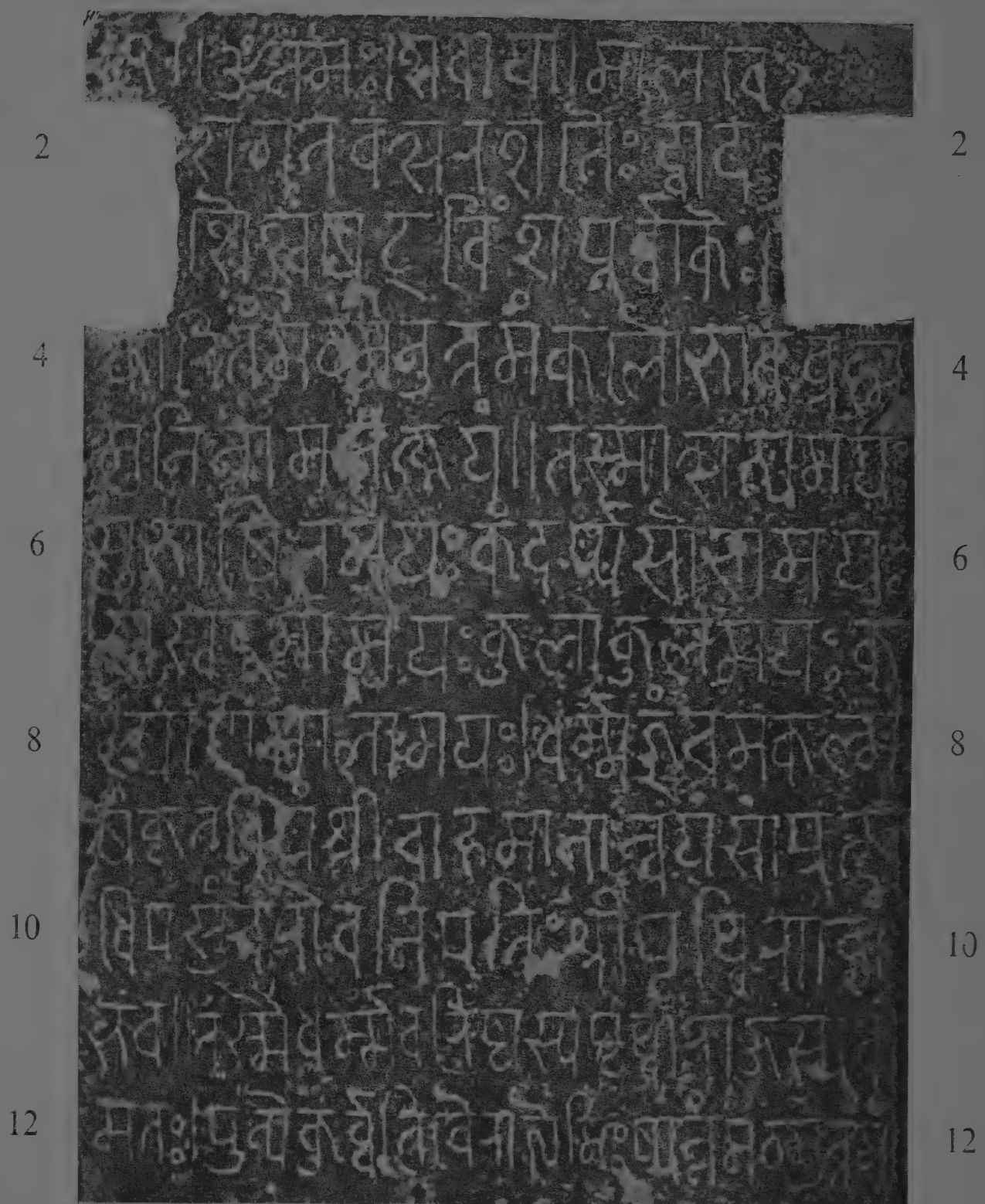
⁷ The term *Bhāva* is explained as *mānya* (*Amarakōśa*) and is used while addressing the *sūtradhāra* by his assistant in the Sanskrit dramas, eg. *The Vikramōrvaśīyam* (N.S. edition, 1925) p. 8; and the *Mālatīmādhavam*, (ibid., 1905), pp. 9 and 11.

⁸ Cf. H. C. Ray, *op. cit.*, pp. 1078 and 1080-81.

⁹ Cf. *JASB.*, *op. cit.*, pp. 40 ff. and Bhandarkar's List, No. 344.

¹⁰ Cf. *JASB.*, *op. cit.*, p. 15.

MENAL INSCRIPTION OF THE TIME OF PRITHVIRAJA II, VIKRAMA 1226



SCALE : One-third

The date of the Bijōliā inscription is Vikrama 1226, Phālguna ba.3, Thursday, Hasta *nakshatra*, which corresponds, according to the *Pūrṇimānta* month of the expired year, to A. D. 1170, February 5. The present inscription too explicitly refers to the same expired year. Therefore it can be concluded that in the expired Vikrama year 1226 and sometimes before Phālguna ba.3 as recorded in the Bijōliā inscription, the reign of Prithvirāja II came to an end whereupon he was succeeded by his uncle Sōmēśvara. If we, therefore, allow some margin of time which Sōmēśvara might have taken in settling down in his position before he made the donation as recorded in the Bijōliā inscription, it will be seen that in the first half of Vikrama 1226, these events had taken place. It seems therefore possible that A.D. 1169 and not A.D. 1170¹ was the year when Sōmēśvara succeeded to the throne.²

Prithvirāja of our inscription, therefore, does not figure in the epic in question. Nevertheless, it is clear from the present record that Prithvirāja II should have been quite a successful king. The eulogy of the king seems to have become a realistic one when the author calls him *kul-ākula mayah*. The significance of the expression is not quite clear, but probably it refers to the excellent and not so excellent family of the king. We know that he was the son of the parricide Jagadēva whose heinous act of murdering his own father has been condemned severely in the *Prithvirāja Vijaya*³ and therefore he seems to have been described as belonging to an *akula* but as he belonged to the noble Chāhamāna family and was himself a noble king, so he has been correctly described as belonging to a noble family (*kula*). He is eulogised in the Hansi inscription⁴ of his time as Rāma himself. Even in some of the later records he is described as a great king. In the Bijōliā inscription⁵ of Sōmēśvara, it is stated that Prithvirāja resembled Prithu in protecting his subjects by giving them gifts of villages, gold etc., while in the *Prithvirāja Vijaya* he has been described as possessed of all the good qualities⁶ and ranked with the meritorious kings who enjoyed heaven⁷.

The view of L.B. Desai⁸ that Sōmēśvara occupied the throne of Sāmbhara after having dethroned Prithvībhāṭa appears to be baseless in view of the compliments paid to him in the Bijōliā inscription of Sōmēśvara and the testimony of *Prithvirāja Vijaya*.⁹

No name of geographical importance is mentioned in the inscription. The monastery mentioned in line 4 is still extant at Mēnal, the findspot of the inscription.

¹ Cf. *DHNI.*, Vol. II, p. 1080.

² It is, however, not possible to fix conclusively the upper limit for these events in this year in the present state of our knowledge as it is difficult to say definitely as to which of the three systems of the Vikrama era viz., *Chaitrādi*, *Āshāḍhādi* and *Kārttikādi*, was prevalent in this part of Rajasthan, during those days and employed in the records. Another inscription from Bijōliā listed in *A.R. Ep.*, 1967-68, No. C 2468 is dated Vikrama 1385, Vaiśākha ba. 13, Thursday which corresponds to A.D. 1329, April 27, according to either *Kārttikādi* or *Āshāḍhādi* systems. The month was Amānta. In the neighbouring Kōtā region the *Chaitrādi* system seems to have been prevalent (cf. Bhandarkar's List, No. 331), so also in Chittōrgarh (cf. *Ibid.*, Nos. 591 and 593). But in places like Jōdhpur situated further west, the *Āshāḍhādi* system seems to have been in use (cf. *Ibid.*, Nos. 312, 318, 323, 357, 367, 377, 379).

³ Cf. p. 203, Verse 61.

⁴ Cf. Dasharatha Sharma, *op. cit.* p. 193 and n.5 (*Prithvirājō mahārājō=Rāmō-sau saṁśayaṁ vinā*).

⁵ Above, Vol. XXVI, p. 105, verses 23-25.

⁶ Cf. *op. cit.*, p. 202, verse 56.

⁷ *Ibid.*, p. 205, verses 74-75.

⁸ Cf. *op. cit.*, p. 29.

⁹ Cf. *op. cit.*, p. 202, verses 56 (*pratasthē Prithvī-bhāṭah*) and 57 (*sapāḍa-Laksham=ānīnyē mahāmātyair= mahīpatih*).

TEXT¹

[Metres : Verse 1 *Rathōddhatā* ; Verse 2 *Śārdūlavikrīḍita* ; Verse 3. *Anuṣṭubh*.]

- 1 Siddham² || Ōm³ namaḥ Śivāya || Mālavē-
 2 śa-gata-vatsara⁴-śataih dvāda-
 3 śaiś=cha shaṭ(ḍ)-virśa-pūrvvakaiḥ |
 4 kāritaṁ maṭham=anuttamaṁ kalau Bhāva Brahma-
 5 muninā mana[h*]-kṣayaṁ⁵ || [l* ||] tasmāt⁶ satya-mayaḥ
 6 subhāṣita-mayaḥ kandarppa-sō(śo)bhā-mayaḥ
 7 sva-sva-ddharma-mayaḥ kul-ākula-mayaḥ⁷ ka-
 8 lyāṇa-mālā-mayaḥ | dharmmajñam(jñāś)cham (=cha) akalma⁸-
 9 sham(śah) kṛita-dhiyaṁ (yām) śrī-Chāhamān=ānvayaṁ(yē) Sāmpa-kshmā
 10 dhipa⁹-sumdarō=vanipatiḥ śrī-Prithvirājō
 11 bhava[t*] || [2||*] tasmai¹⁰ dharmma-varishṭhasya-prithvirājasya dhī¹⁰-
 12 mataḥ | punyē((nyē) kurvvati vai rājyē(jyam) niḥ(ni)shpannam maṭham=uttamaṁ(m) ||[3||*]

¹ From ink impressions.

² Expressed by a symbol.

³ Kaviṛāja Shyamaladāsa reads instead of the *siddham* symbol, a few words preceding the letter *Ōm* as : “*Mēnāla kā gadha mē mēlādharā u-bāraṇā-rājya mē darvājā-ūparē*” to give the exact location of the inscription in local dialect, but which do not exactly belong to the inscription proper.

⁴ Read *Vatsaraiś-śataih*, for the sake of metre.

⁵ The expression seems to have been used in the sense of “the absence of mind”, to perceive any other object except the *maṭham*. See *Bṛihadārṇyakōpaniṣat* (3.5.3) *anyatramanā abhūvam, n=ādarśam ; anyatra-manā abhūvam n=āśrausham=iti | manasā hy=ēva paśyati, manasā śrinōti* |

⁶ Abrupt starting suggests that some passages preceding the expression *tasmāt* have been inadvertantly omitted by the engraver here.

⁷ The sense seems to be that he had a kingdom full of noble families.

⁸ The sense appears to be that the object intended here is no doubt moonlike but without any blemishes while the moon has got some black spots also.

⁹ The expression seems to require correction to *sāmpṛatam kshmādhipa* which might mean the ruling king.

¹⁰ This verse is grammatically defective. The first half requires to be corrected as *Tasmin dharmma-varishṭhē cha Prithvirājē hi dhīmati*.

No. 54.—SAKRAI STONE INSCRIPTION OF GOVINDA, SAMVAT 55

(1 Plate)

K. V. RAMESH, MYSORE

The stone, bearing the inscription edited here with the kind permission of the Chief Epigraphist, Mysore, is said to be on the north wall of the shrine of the Śākambharī temple at Sakrāī, a village in the Śekhāvāṭī province of the former princely state of Jaipur, Rajasthan. While noticing this inscription in the *Progress Report of the Archaeological Survey of Western India* for 1909-10 Bhandarkar¹ observed, in page 57, as follows: "It is engraved on a slab which is somewhat mutilated, and which, what is worse, is coated with a whitewash, with the result that many letters have thus become illegible. The slab is now placed in the principal niche of the exterior of the shrine facing the north. And as a cattle pen has been put up against the north wall of the temple, the inscription stone is practically in the dark. It is, therefore, no easy task to read this inscription. It apparently refers itself to the reign of the Chāhavāna king Vighraharāja, and records that Dayikā, queen of Vachchharāja, i. e., no doubt of Vatsarāja, uncle of Vighraharāja, as we know from the Harsha inscription, repaired the temple of Śaṅkarādēvī, which was situated in a *bṛihad-drōṇī*, i. e., in a large valley between two mountains. This is, no doubt, the case with the temple, as it is. The inscription ends with the date *Samvatsara 55 Māgha śudi 4*. It is indeed curious that the date is here specified with the hundreds omitted. But we know from the Harsha inscription that Vighraharāja was living in V. E. 1030. The full date of our record must therefore, be 1055".

The inscription consists of 15 lines of writing and the engraving has been well executed. The **characters** belong to the northern class of alphabets and are assignable to the close of the 10th century A. D.

But for a part of lines 8 and 9 and most of line 15, which are in prose, the text of our inscription is in verse, the **language** being Sanskrit. The total number of verses is nineteen. The right and left hand top corners of the slab are broken away resulting in the loss of a number of letters in the first three lines. Also a few letters all along the right margin of the slab are lost and a few more letters in the middle of most of the lines are somewhat obscured, probably owing to constant white-washing.

The **object** of the inscription is to record the renovation of the temple of Śaṅkarādēvī, built in olden days (*purā*) by some one (*kēn=āpi kāritaṁ*) and which had fallen into disrepair, by Dēyiṇī, probably under the supervision of the *śreshṭhins* Jajjaka and Jayamātra. The village of Drōṇaka was also granted to the temple by Dēyiṇī for augmenting the merit of herself and her parents.

The first few letters of line 1, probably containing an auspicious symbol and some *maṅgalavākya*, are lost. The record then opens with two stanzas, the first one (lines 1-2) in praise of Śiva whose eulogy is sung by men and sages alike and who had eliminated all his enemies. The second verse (line 2) is in praise of some territory, probably the valley in which Sakrāī is located, which is compared to the majesty of the Malaya tree because of its spacious and winding terrain and to the foot of the Mēru mountain in view of its lustrous diamonds. Verse 3 (line 3) states that

¹ Bhandarkar's List, No. 97.

there was a powerful ruler named **Vigraharāja**, who belonged to the **Chāhavāṇa** family, who had defeated the armies of his enemies, who was kind to the learned and the needy and who was like Cuha. Verse 4 (lines 3-4) speaks of **Narmadā**, who was verily like the river Narmadā and who was born of a family of noble deeds. She was obviously the daughter of Chāhavāṇa Vigraharāja for, the very next verse (verse 5, lines 4-5) states that she (*sā*) begot a son named **Gōvindarāja** by her husband **Vachchha (Vatsa)rāja-nripati**, who had crushed all his enemies and in the lotus pond which was the circle of his feudatories, Narmadā was the royal swan.¹ According to verse 6 (lines 5-6) Gōvindarāja made the sky gleam with the pearls spilt from the heads of the elephants (of enemy rulers). He had for his queen (*rājñī*) the goddess-like **Dēyikā** who was ever engaged in the service of the gods and who was a boon-giver to the modest (verse 7, line 6). Verse 8 (lines 6-7) further praises her munificence, generosity and purity and adds that heavenly birds were constantly singing her praise in the house of the Lord of the immortals (i. e. Indra).

The next verse (verse 9, lines 7-8) describes the town of **Pūrṇatallaka** as famous in the world, as having a net work of lofty temples and many types of houses belonging to *brāhmaṇas* and merchants and as having (the body called) *mahājana* which included good *śrēṣṭhins*. The short prose passage in lines 8-9 introduces the *śrēṣṭhins* Jajjaka and Jayamātra who probably hailed from Pūrṇatallakapura and refers to a *dēva-drōṇi* i. e., the valley of the gods,² probably as settled or created into a divine holding by the two *śrēṣṭhins*. A description of the temple, (*saudha*) of goddess Śaṅkarādēvī and its surroundings follows in verses 10-12 (lines 9-12). It is stated that the temple was surrounded by *ramya* (i. e. Champaka) trees, that there were creepers with tremulous leaves, that the place resounded with the cries of flocks of cuckoos, that it was adorned by heaps of jasmine, that it had waterfalls, that it was disturbed by the cries of peacocks and that it was marked by the sounds made by parrots and pigeons (verses 10-11). This temple of Śaṅkarādēvī, which was situated in the huge valley (*bṛihad-drōṇi*) and which had been built in olden days by some one, was the subject of praise from the *siddhas* and *gandharvas* (verse 12). Verse 13 (lines 10-11) states that the temple of the goddess, constructed of brick, had fallen into disrepair in course of time, with its turrets ruined. Verse 14 (line 11) states that this temple at Ghōshāyī[kā?] was renovated (*bhūyaḥ kṛitam*) by Dēyīnī under the supervision of the two (*tayōr-niyōge*) i. e., probably, of the *śrēṣṭhins* Jajjaka and Jayamātra. While verse 15 (lines 11-12) speaks of the impermanence of worldly values, the next verse (lines 12-13) states that Dēyīnī made a grant of the village **Drōṇaka**, obviously to the temple of Śaṅkarādēvī, in order to augment her and her parents' merit. Verse 17 (line 13) is a benedictory stanza wishing the temple eternal glory. Verse 18 (line 14) contains a eulogy of the temple while verse 19 (lines 14-15) states that the text of the record was composed by Varāha. It is stated in line 15 that the inscription was engraved by the *sūtradhāra* Śilagaṇa, who was the son of Vōddaka. Then follow the details of the date, discussed above, and then the record ends with a symbol.

The primary importance of the inscription is historical. The genealogy given in the *praśasti* portion of our inscription could be tabulated as follows:—

	Chāhavāṇa
	Vigraharāja
	Narmadā married to Vachchharāja
	Gōvinda [rāja] married Dēyikā

¹ The import is that even as Vatsarāja was like a *rājahamṣa* in the lotus pond, which was the circle of his feudatories, his queen was like a *rājahamṣī*.

² In the context in which it occurs, *dēva-drōṇi* may be interpreted as the valley of the goddess Śaṅkarādēvī. It is likely that the valley was donated to the goddess by the two *śrēṣṭhins*.

[The image shows a fragment of a palm-leaf manuscript with handwritten text in an ancient script, likely Tamil or Grantha. The leaf is dark and heavily stained, with significant portions missing from the left edge. The text is arranged in approximately 10 horizontal lines across the visible portion of the leaf.]

It is thus clear that, while Bhandarkar was right in identifying the Vigraharāja of our inscription with Vigraharāja of the Harsha inscription of V. S. 1030, he was wrong in suggesting the identity of Vachchharāja with Vatsarāja, the paternal uncle of Vigraharāja II. Vachchharāja was, on the other hand, the son-in-law of Vigraharāja probably belonged to some local ruling house of the Śekhāvātī region. Bhandarkar did not read the name Govinda occurring at the end of line 4 of our inscription and he, therefore made Dēyikā (which name he wrongly read as Dayikā) the queen of Vachchharāja himself. In truth, he was her father-in-law and she was the queen of his son Gōvinda[rāja].

Commenting on our inscription, Dasharatha Sharma observes¹ that "as Vigraharāja's successor Durlabharaja II was on the throne of Śakambharī in V. 1053, Vigraharāja of the Sakrai inscription must be identified with Vigraharaja III and the omitted figures regarded as 11 instead of 10". Not only does this suggestion militate against paleographical considerations, but also ignores the fact that our inscription refers to Vigraharāja in the past tense, making it clear that he was no longer alive at the time of the engraving of the inscription. The intended date of our record is, therefore, V. S. 1050 and not V. S. 1155 as suggested by Dasharatha Sharma. Since Dēyikā is stated to be the rājñī of Gōvindarāja, it is obvious that the latter was ruling over some territory, probably in the Śekhāvātī region, as a feudatory of the Chāhamānas.

The antiquity of the temple of Śaṅkarādēvī is attested to by another inscription² from Sakrāi. This beautifully engraved inscription, the date given in which is a subject of controversy. Bhandarkar reading the numerical symbols as [V. S.] 879 (822 A. D.) and Dr. Chhabra reading them as [V. S.] 699 (642-43 A. D.), records the construction of a *maṇḍapa* in front of (the temple) of the goddess Śaṅkarādēvī by an association composed of eleven members, all of whom were *śrēṣṭhins*. On grounds of palaeography, the inscription is to be assigned only to the middle of the 7th century A. D. and since it records the construction of a *maṇḍapa*, it follows that the temple itself was in existence from earlier days. Verse 14 gives the name of the place, in which the temple was located, as Ghōshāyī [kā ?].

The name of the person who renovated the temple and made a grant of the village Drōṇaka to the goddess is given in line 11 (verse 14) as Dēyinī. It is tempting to suggest that Dēyinī is only another form of the name Dēyikā, borne by the queen of Gōvindarāja. But, verse 8, by stating that Dēyikā's praise was being sung by heavenly bards in the palace of Indra, seems to suggest that she was not alive at the time of the engraving of the record. It is possible that Dēyinī was the daughter of Gōvindarāja and Dēyikā?

The reference, in our inscription, to Pūrnatallakapura is of considerable importance. While Bhandarkar³ and A. K. Vyas⁴ believed that Pūrnatalla, occurring in the Bijholia inscription of Chāhamāna Sōmēśvara⁵ was the name of an early ruler of that dynasty, Dasharatha Sharma is of the opinion that it is a place-name represented by modern Puntala in the Jodhpur State. The name of the place as given in our inscription is Pūrnatallaka. The suffix *ka* could mean, on the one hand, that it was founded by or named after king Pūrnatalla or that it was a smaller town named after the bigger and more famous Pūrnatalla.

TEXT*

[Metres: Verses 1-2 : *Āryā*, Verses 3-4, 7, 10-14, 16 and 19 *Anuṣṭubh*; verses 5-6, 9, 17-18 *Vasantatilakā*; verse 8 *Śārdūlavikrīḍitā*; verse 15 *Rathōddhatā*].

1.....[ja]yāti muni-manuja-gītaḥ sa[rabhasa]m nirdārīt-ārīrāya(yō) yāḥ (yāḥ) ॥

[1*] Kvana(ṇa)d-uru-nupura-mukharaḥ sa[lastambha]-lamchchhanah pa.....

¹ *Early Chauhan Dynasties*, p. 37.

² Above, Vol. XXVI, pp. 27-33 and plate.

³ *Bhandarkar's List*, No. 344.

⁴ Above Vol. XXVI, P. 91.

⁵ *Ibid.* pp. 84 ff. See p. 103, text line 6, verse 12 where the reading given is Pūrnatallē (llo) nripas-tataḥ.

* From impressions.

- 2 ॐ - ॐ ॐ ॐ kshmair-iva sphuraḍ-vikaṭa-pannagā Malayapādapa-śrīr=īva | suratna-kāṭak-
ōjva(jjva)lā Suragirēs=taṭī sannibhā-pa - ॐ ॐ bhṛid-āśra[yā] ॐ ॐ - ॐ - [[2*]]
- 3hit-ānikah śaktimān-vivu(bu)dh-ārtti-hṛit [| *] śrīmad-Vigraharājō=bhūch=
Chāhavāṇo Guh-ōpamaḥ [[3*]] Sad-vṛitta-vaṇśa(vamśa)-prabhavā sādhdv-agu..
rā|| (|) tasy.....
- 4 Narmmad=ēv-āti-Narmmadā [[4*]] Śrī-Vachchharāja-nṛipatēḥ prahat-āhitasya sāmanta-
chakra-kamal-ākara-rājahamsī [|*] sā=jījanad-vijita-śatru=jan-ōrjjittam śrī-Gōvinda-
[rāja] ॐ ॐ - ॐ ॐ
- 5 rāja=lōkam(kam) [[5*]] Hēlā-dalad-vikaṭa-kumbhā-kavāṭa-mukta-muktāphal-ōchchalita-
visphurit-āntarikshaṁ | yēna kvaṇan=mṛidu-jāla-prachal-ālimālam-ālōḍhitaṁ śa[sa] ॐ -
ॐ ॐ - ॐ
- 6 līlām (lam) [[6*]] Dēva-karma-ratā nityam vinatānām vara-pradā | rājñī śrī-Dēyikā-
kāntā tasy=ābhūd=dēvat-ōpamā [[7*]] Kō dānēna na pūritaḥ pratidiśam kasy-āśrayō-
nō-nvataḥ kō [vā] - ॐ ॐ - ॐ
- 7 nirvṛitim=alam kasy-ādhayō nō dhutāḥ | ity=ēvam Trī(Tri)dāsēsvarasya bhavanē
jēgiyatē=syās=chiram chittram chā[raṇa]-chakra-kair-virachitam Chandr-āvadātam yaśaḥ
[[8*]] Asty=unnatai[s*]-sura-grihaiḥ ॐ ॐ -- ॐ -- -- [nā]
- 8 nā-vidhair-dvija-vaṇig-vara-vēśma-jālaiḥ | sat-¹śrēshṭhi-saṁśṛita-mahājana-sannivēśam
śrī-Pūrṇatallaka-pur am prathitam prithivyām(vyām) [[9*]] Srē(śrē)shṭhi-Jajjaka
srē(śrē)shṭhi-Jayamātrayō[r] . i
- 9 pitam=idam dēva-drōṇyāḥ [|*]² Ramya-pādapa-paryamta-latā-vyālōla-pallavam ||
kōkil-ākula-saṁghushṭha-malli-mālā-nishēvitam(tam) || [10*] Pavan-āpāta-sambhrānta-
qirjjharā.....
- 10 tam(tam) || (|) śikhali(ṇḍi)-kēk-ākulitam hari-hārīta-nāditam(tam) [[11*]] Vṛi(Bṛi)ha[d*]-
drōṇy-āśritam śrīmat-Siddha-Gaṁdharvva-saṁstutam | saudham śrī-Śaṅkarādēvyāḥ
purā kēn-āpi kāritam(tam) || [12*] [Vidirṇṇa-kūṭa-śikha[raṁ].....
- 11 tit=ēshṭakam | dēvyās=tan-mandiram jātam kāla-yōgāch=chal-āchalam(lam) [[13*]]
Tayōr=nniyōgē Dēyinyā sthānē [Ghōshāyī]...³ | tad-āyatanam bhūyāḥ
kāritam ruchimattaram(ram) [[14*]] Jīvitam ka ॐ ॐ - ॐ - ॐ
- 12 sampadō=titaralās=taraṅgavat | yauvanāni su-chiram na dēhinām=ity-aētya jāgatō=
hy=anityatām(tām) [[15*]] Yasyās=cha pita(tri)-mātrībhyām=ātmana[h] punya-
vṛiddhayē | grāmō Drōṇaka-[saṁjñās=cha] [Dē]y-
- 13 ṇyā ch=ātra dāpitaḥ [[16*]] Yāvat-k[Sh*]itiḥ kshitidharā[h] Kshaṇadākaraś=cha yāvat-
kshinōti timiram Ravir=amśu=jālaiḥ -- -- ॐ -- ॐ ॐ -- ॐ ॐ vapra-nṛitta-matt-ām ganā-
mukhara-nūpura-rāva-ramyam(myam) [[17*]] -- -- ॐ --
- 14 nda-makaranda-visarppi-vi(bi)ndu-matṭa-bhramad-bhramara-saṁjñā-vivṛiddha-rāvē || (|) .
kāle vilōla-pa ॐ rūḥha ॐ -- ॐ -- -- dēvālaya[m] ॐ ॐ ohitam ruchimad-vichittram (tam).
[[18*]] Sthānēn=ābhyarthitē....
- 15 shkara-sūnunā pūrvvā virachitā hy=ēshā Varāhēṇ=ālpa-mēdhasā [[19*]] utkīrṇā
sūtradhāra-Śilagaṇēna Vōddaka-[pu]ttrēṇa || Sasva(mva)tśa(sa)ra 55 Māgha
Śudi 5 [|*]⁴

¹ Read *sach-chhrēshṭhi*°

² After verse 9 and upto this, the text is in prose.

³ Could the three worn out letters be °k-āhvayē?

⁴ A symbol for *siddham* is engraved at the end.

No. 55.—VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120

(1 Plate)

V. B. KOLTE, NAGPUR

The present inscription was discovered in February 1970 while digging a pit for fixing an electric pole in front of the Trivikrama temple in the compound of the fort of Vasai in the district of Thana (Maharashtra). I am thankful to Shri V.G.Khobarekar, Director of Archives, Government of Maharashtra, for supplying excellent estampages of the inscription and for permitting me to edit the same. I am thankful to Dr. V.V.Mirashi also for his valuable help and guidance in deciphering the inscription.

The stone slab on which the inscription is engraved is 75 cm in length and 34 cm in height. On the upper part of the slab are carved in relief the figures of the Sun, the Moon and an auspicious pect (*kamaṇḍalu*). On the lower side of the slab the figure of a cow with a calf sucking its milk has been carved in relief in a rectangle measuring 21 cm in length and 14 cm in width. The actual inscription has been engraved in the middle part and occupies a space measuring 46 cm × 34 cm. The inscription is very badly damaged. Many letters have been lost and many more are indistinct. It is therefore very difficult to decipher the whole inscription. The inscription contains twenty lines in all, but I could decipher the first eight lines successfully with the help of the records hitherto published. The information contained in those lines is very important since it throws some new light on the history of the Śilāhāra dynasty to which the record belongs.

The characters are Nāgarī and belong to the northern variety of the alphabet. *Prishṭha-mātrās* have been used extensively to denote the medial *ai* and *au*. As regards orthography, consonants following *r* have been doubled e.g. *prāvarttamānē* (1.2) *saṁvatsarāntargata* (1.3), *mārggaśira*, etc.

The language is Sanskrit. The word *pēṇḍhiā* in lines 15, 16 and 17 would show that the inscription contains a few lines or at least a few words in Marāṭhī. The words *Śaku saṁvatu* are Marāṭhī forms of the Sanskrit words *Śaka Saṁvat*. The correctness or otherwise of the Sanskrit language cannot be ascertained since the full text of the inscriptions could not be deciphered. However, the use of long *vī* in place of short *vi* in the word *vīṁsaty-adhikēshu* in line 2 is incorrect.

The record commences with the auspicious expressions *śrī-svasti jayaś=ch=ābhyudayaś=cha* which are found in almost all the records of the Śilāhāras of Northern Koṅkan. The date of the inscription as given in the first four lines is **Monday, the eighth tithi in the dark half of the Mārgaśīrsha month of the expired Śaka year 1120**, the cyclic year (*saṁvatsara*) being **Kālayukta**. The year 1120 has been mentioned in words as well as in figures. The given details of date correspond to **23rd November 1198 A.D.**¹

¹ [The day of the dark fortnight referred to in the inscription is 15. Therefore the details correspond to Monday, the 30th November, 1198 A.D.—Ed.].

In line 5 the king **Anantadēva** is introduced and bears the titles *samasta-rājāvali-virājita mahārājādhirāja paramēśvara*.

The names of the ministers during the reign of Anantadēva II occur in lines 7 and 8. If my readings are correct, it may be said that Vrihima Prabhu¹ was the Chief Minister and Vādima Prabhu, the Commander-in-Chief. In lines 12 and 13 the names of certain other persons can be read as Mālupai Prabhu and Dādhikā Mālu. Probably they were the donees. The object of this donation cannot be ascertained since the rest of the record is badly damaged. The word *pāvi* in lines 16 and 17 is not found in either Sanskrit or Marāṭhī dictionaries. From the context it seems to have the meaning of a field. The next word *pēṇḍhiyā* in lines 15, 16 and 17 is the plural of the Marāṭhī word *pēṇḍhi* which means a bundle. It appears that from each of the two fields belonging to certain persons a right to have one thousand bundles of grain was given to somebody.

The record does not mention the dynasty to which this Anantadēva belonged nor does it give the name of any of his predecessors. But in view of the provenance of the record and the manner in which the king is introduced, Anantadēva may be taken to have belonged to the Śilāhāra dynasty of Northern Koṅkaṇ. But the only hitherto known Śilāhāra Anantadēva ruled almost a century earlier than the date of the present record.² Therefore, the importance of the epigraph under review lies in the fact that it reveals the existence of a second Anantadēva in this family in 1198 A.D., and he may be called Anantadēva II.

The Śilāhāra kings before Aparāditya II styled themselves as *mahāmaṇḍalēśvarādhipati* or *mahāsāmantādhipati* which shows their feudatory status. It was only Aparāditya II who first adopted the title *Mahārājādhirāja*³ and Anantadēva II of the present inscription continued its use. Besides this, Anantadēva used the title *paramēśvara* also. This may suggest that during the period of Aparāditya II, the Śilāhāra kings became independent and during the reign of our Anantadēva their power rose still higher.

There is also no doubt that Anantadēva II of our present record was occupying the throne sometime after Aparāditya II for whom we have dates in the Śaka years 1106, 1107 and 1108⁴ and before Aparāditya's son Kēśidēva II of whom there are inscriptions dated in Śaka 1125⁵ and 1161.⁶ Now it may be surmised that probably Anantadēva II was the younger brother or the elder son of Aparāditya. He may have succeeded Aparāditya and after his death, sometime between Śaka 1120 and 1125, Kēśidēva II may have occupied the throne.

The record ends with the usual inprecatory verse *svadattām paradattām vā* etc., which shows that the record is complete. It also shows that gift of some land was made to the donee or donees by the King Anantadēva II.

¹ In line 12 the same appears as *Humi Prabhu*.

² Cf. above, Vol. XXIII, pp. 277-78; *Ind. Ant.*, Vol. IX, pp. 33-35; and *Ind. Cult.*, Vol. II, pp. 420-11.

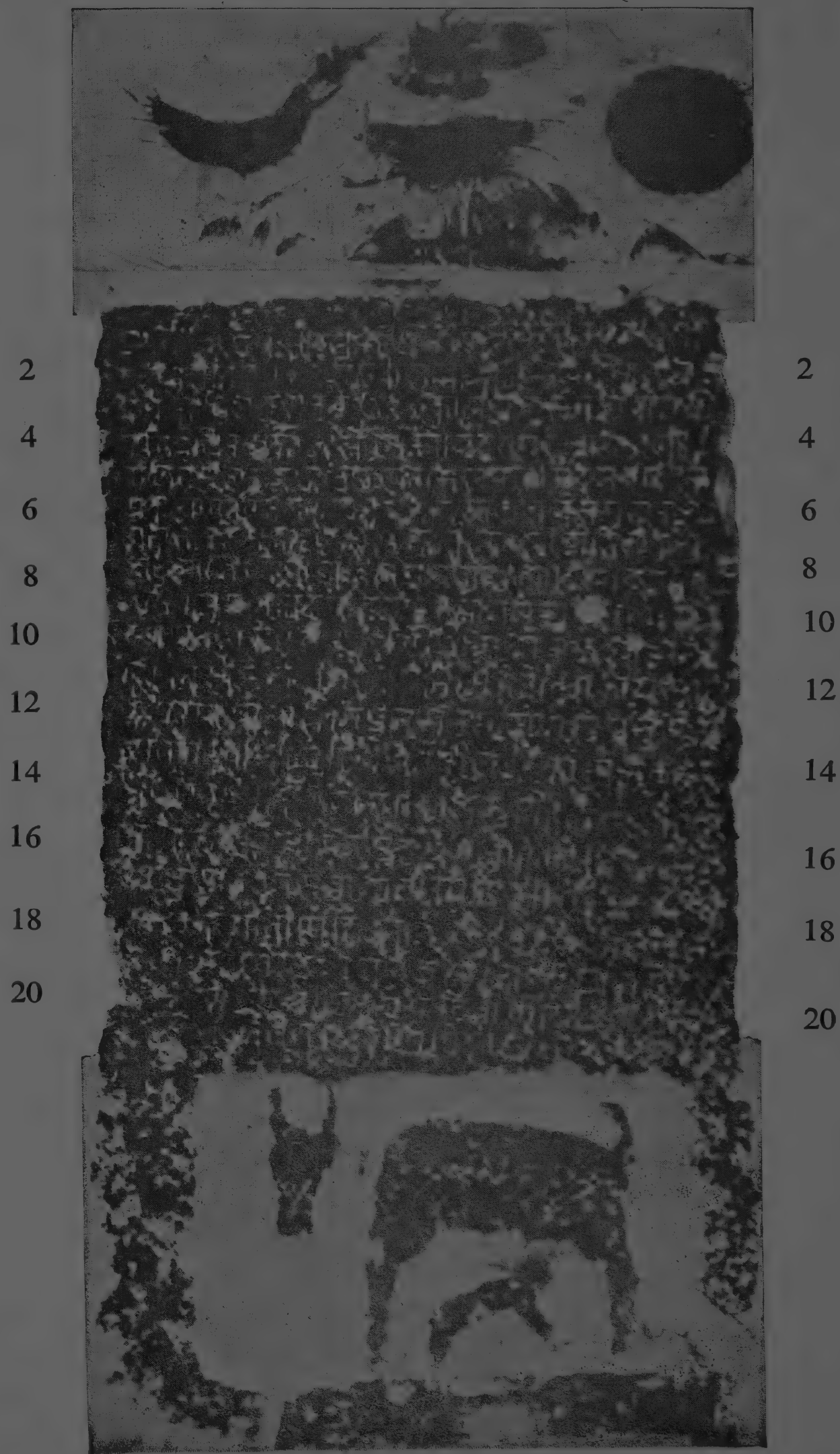
³ *Prāchīna Marāṭhī Kōṛīva Lēkha* (Tu'pule), p.83.

⁴ *Ibid.*, pp. 72-84; *Ind. Cult.*, Vol. II, p. 416.

⁵ *Bom. Gaz.*, Vol. I, pt. ii, p.20, note 3.

⁶ *An. Bh. Or. Res. Inst.*, Vol. XXIII, pp. 89-102.

VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120



SCALE : One-fourth

TEXT

- 1 [श्री] स्वस्ति जयश्चाभ्युदयश्च शकनृपकालातीतसं—
- 2 वत्सरशतेषु एकादश(शे)षु वीं(वि)शत्यधिकेषु प्रवर्त्तमाने य—
- 3 त्रांकतोपि शकुसंवतु ११२० कालयुक्तसंवत्सरांतर्ग—
- 4 त भार्गशिर वदि [न] सोमे [।*] अद्येह समस्तराजावलीवि—
- 5 राजित महाराजाधिराज परमेश्वर श्रीमदनंतदेवरा—
- 6 यकल्याणविजयराज्ये तथैतत्प्रसादावाप्तसमस्तराज्य—
- 7 चिताभार(रं) समुद्धति महामात्य[प्रोटि] श्री[ब्रीहिम]प्रभु
- 8 [म*]हादलाधिपति श्रीवादिमप्रभुपै इत्यादि श्रीकरणे
- 9 वर्त्तमाने सति पुर भांडारि अ
- 10 विप्राय महाराज श्रीअनंत—
- 11 देवेन महाराजाधिराज
- 12 य महामात्यहुमिप्रभुसुतस्य [आनु] पै प्रभु
- 13 अमात्यपुत्रश्रीदाटिकामालुका[य]
- 14 स्याय मुक्तौ कृता
- 15 पैडिआ सहस्रद्वयं [य]त्रांकतोपि [२०००]
- 16 [मालु प्रभु] सत्क पावी पैडिआ १००० इ

- 17 सत्क पावी पैँडिआ १००० इय
- 18 ॥ व(ब)हुभि[र्वसुधा भुक्ता] राजभिः सग-
- 19 । स्वदत्तां परदत्तां वा यो [हरेत वसुं]-
- 20 धरा [।*] षष्टि वर्षसहस्राणि विष्ठायां जा [यते कृमिः ॥]
-

No. 56—SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

K. V. RAMESH AND S. S. RAMACHANDRA MURTHY, MYSORE

The seven inscriptions edited here with the kind permission of the Chief Epigraphist, Mysore, were all discovered in the Tadpatri taluk, Anantapur District, Andhra Pradesh during the years 1958-60. They will be referred to hereunder as A-G for the sake of convenience. All the seven inscriptions are in early Telugu-Kannada characters, palaeographically assignable to the 8th century A.D. and their language, barring G which is in Kannada, is Telugu. All these inscriptions belong to the period of the Western Chalukyas of Bādāmi and to the reigns of three emperors of that dynasty viz., Vinayāditya (A and B), Vijayāditya (C-E) and Kīrtivarman II (F and G).

As regards **palaeography**, the characters in the seven records under study are generally comparable to those in the Turimella inscription¹ of Vikramāditya I, the Kottūru inscription² of Vijayāditya and the Tippalūru inscription³ of Vikramāditya II. Attention may be drawn to the occurrence of initial *a* in A-D and F, initial *ā* in C and G, initial *i* in all the seven records, initial *u* in B, initial *ū* in F and G, initial *e* or *ē* in B-D and F and initial *o* in F. The forms of *r*, both as superscript and subscript, and of *l* are note worthy in that they exhibit certain earlier as well as later features. The letter *y* occurs in A in two forms, in one case the tripartite formation having no loop and in the other the letter having a developed loop. The subscript *m* shows the transitional stage of its later development in D in line 10.

As regards **orthography** the inscriptions, most of them indifferently engraved, are not wanting in errors of commission and omission. There are quite a number of words of lexical interest. The most important orthographical feature is the usage of class nasal in some cases and its replacement by the *anusvāra* in some others, and indiscriminate intermixture of *r* and *ṛ*, e.g., *Ḷēmṛurāju* for *Ḷēnrurāju* (A line 7) and *Komṛūru* for *Konṛūru* (A line 8-9). In A the earlier form *nānrū* (line 13) as well as the later form *nāṇḍu* (line 7) occur. The occurrence of *ikkina* (line 4) and *ichchiri* (line 5) in B shows the transitional stage when palatalization of *k* to *ch* had not become universal. The word *agulchu* in C (line 10) in the place of the more grammatical *aguttam* occurring in a similar context in E (lines 26-27) is noteworthy. *Inuvuru*, in the sense of two persons, which is the older form of *iruvuru* occurs in D (line 12). The expression *pulpōgun* in D (line 14) is a mistake for *polpagun* meaning 'be prosperous'. The writing of *mūnragu* in E (line 9) as *mūnṛuku* shows the absence of the softening of the older *k*. This can be compared with the Kannada form *akku* (of G line 25).

The inscriptions are of considerable historical importance. They reveal the names of some hitherto unknown subordinates of the Chalukyas of Bādāmi. A (lines 6-7) and B (lines 2-3) reveal the fact that Vāṇarāju was administering Vaṅganūr-nāḍu as the feudatory of Vinayāditya. We learn from the three inscriptions of Vijayāditya (C-E) that the same Vāṇarāju continued to administer the same territory referred to in C (lines 3-4) and E (lines 10-11) as a *vishaya*. Inscription F (lines 4-5) introduces Prithivī-Vāṇarāju as the feudatory of Kīrtivarman II but does not name any territory over which he was ruling. Inscription G (line 7-10) refers to a feudatory

¹ Above, Vol. XXIX, pp. 160 ff.

² Ibid., Vol. XXX, pp. 69 ff.

³ Ibid., pp. 12 ff.

of the same emperor, Bāṇarājar, as administering Suramaru-vishaya. A, C and E also mention Lemrurāju or Lenrurāju of the Chaḷki family as administering Niṭūru while D mentions Mutturāju of the same Chaḷki family. Inscription G describes the donor Dharanappan, son of Irigaṅga, as the ruler of Cheñjōṇa.

The reference to Bāṇas as the feudatories of these three emperors and as local administrators in the Tadpatri region is of historical importance. The history of the Bāṇas goes back to considerable antiquity, their earliest epigraphical reference being found in the Tālaguṇḍa inscription¹ of Kadamba Kākusthavarman (C. 450 A.D.). The Bāṇas were a well spread out family and their scions are known to have held sway over different principalities from early times.² It is likely that the Bāṇas who were ruling over this territory were subjugated by Pulakēśin II and that, from that time onwards, they became the feudatories of the Chalukyas of Bādāmi.³ This direct relationship of the Chalukyas and the Bāṇas was for the first time brought to light by the Kottūru inscription⁴ of the 4th year of the reign of Chalukya Vijayāditya. This inscription also refers to Vāṇarāju as the ruler of Vaṅganūru-vishaya. The name of the chieftain who was present at the time of the making of the grant recorded in the Kottūru inscription was wrongly read as Chappilenra-āju.⁵ A careful study of the facsimile shows that the correct reading of the name is Chaḷki Lenru-rāju, the chieftain bearing this name being the same as the one figuring in our records A, C and E. Inscription A, which is dated in the 10th regnal year of Vinayāditya, as against the Kottūru inscription which is dated in the 4th regnal year of his successor Vijayāditya, is thus the earliest dated reference to Vāṇarāju as a Chalukya feudatory. The mention of Chaḷki Lenru-rāju and Chaḷki Mutturāju as the rulers of Niṭūru and Cheñjōṇa respectively shows that scions of the Chalukya family were entrusted with administrative responsibilities in the Tadpatri region during that period.

The gift land in inscription A is referred to as *pañchāśat-kshētra* (lines 9-10) without the mention of any measure like *nivartana* or *marutu*. In B the 50 *marutu* of gift-land is mentioned as *pannasa* (line 5). In inscription D the gift-land which was probably 40 *marutu* in extent is called *pannavisa* (line 9). In F the 25 *marutu* of gift-land is called *pannasa* (line 9) and in the same record Perisāmiyaru is stated to have received a gift of *pannavisa* (lines 25-26), the extent of which is not specified. So also the extent of the *pannavise* gift-land stated in inscription G (lines 16-17) as given to Kaṇavadi is not given. *Pannasa* which also occurs in Kannada inscriptions as *pannāsa*, *pannasu* and *pannāya* is apparently a *tadbhava* of Sanskrit *pañchāśat*. *Pannavisa* or *pannavise* is similarly derived from Sanskrit *pañchaviṃśati*. The two terms *pannasa* and *pannavisa* have therefore been interpreted elsewhere⁶ to mean that the recipient of the *pannasa* or *pannavisa* land was to enjoy 50 or 25 per cent respectively of the income from such gift-land. We differ from this interpretation. In some early inscriptions from Kārṇāṭaka the gift-lands measuring *pañchāśat nivartana* and *pañchaviṃśati-nivartana* are mentioned. In course of time the term *nivartana* as a land measure became less popular and was replaced by local measures such as *mittar*, etc. In inscription A itself we have the instance of the gift-land being merely referred to as *pañchāśat-kshētra* (lines 9-10). It is likely that when, in course of time, *pañchāśat* and *pañchaviṃśati* became corrupted into *pannasa* and *pannavisa*, they came to denote any gift-land in general, without any reference to the exact measure of the land or lands gifted.

¹ Above, Vol. VII, pp. 24 ff.

² JIH., Vol. XXIX, pp. 153 ff.

³ Above, Vol. XXX, p. 70.

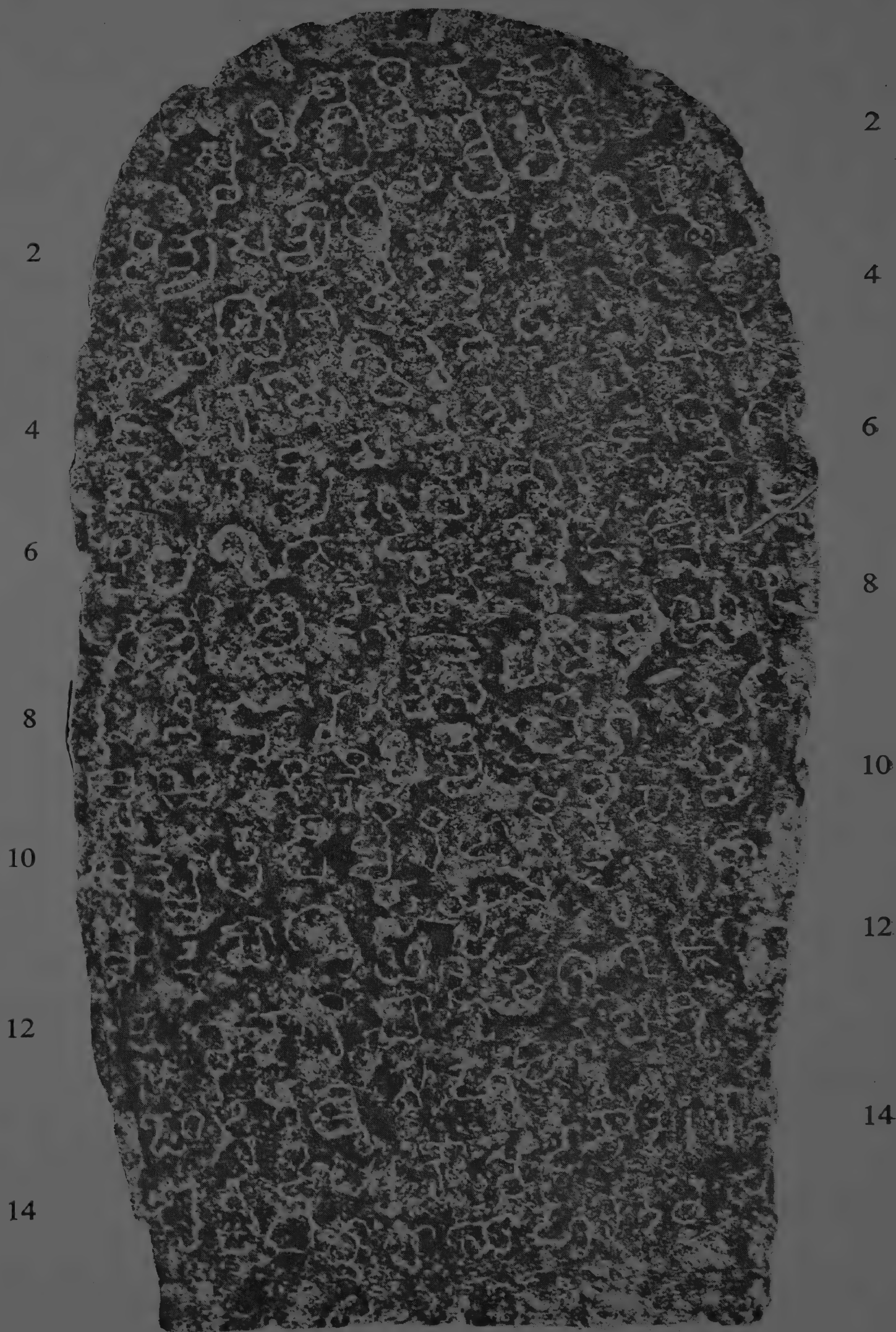
⁴ Ibid.

⁵ Ibid., p. 71, text, line 3.

⁶ D. C. Sircar, *Indian Epigraphical Glossary*, s.v.

SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

VIRAREDDIPALLE INSCRIPTION OF VINAYADITYA, YEAR 10



SCALE : One-sixth

IGADURU INSCRIPTION OF VINAYADITYA, YEAR 14



SCALE: One-sixth

The seven inscriptions are edited with their texts below.

A—Virāreddipalle Inscription of Vinayāditya, Year 10

This inscription¹ was found engraved on a stone in a field to the west of the village which is a hamlet of **Kamalapāḍu**. This record refers itself to the **10th regnal year of Vinayāditya Satyāśraya** who is endowed with the usual imperial titles of the rulers of his family. Since he is known to have ascended the throne some time in 681 A.D., this epigraph could be assigned to **690-91 A.D.** As pointed out above the inscription refers to **Vāṇarāju** as the ruler of **Vaṅganūr-nāḍu** (lines 6-7).

The **object** of the record is to register the grant of a piece of land measuring 50 (*pañchāśat-kshētra*) by **Chalki-Lēmṇurāju** to **Varachāmi-pāra** (i.e., the *brāhmaṇa* named **Varachāmi**) of **Komṇūru**. The gift land was situated to the west, obviously of **Niṭūru**. Then follows a list of witnesses which included the *nāḍu* and the *mahājana* (line 13). The record ends with the imprecatory verse *Svadattāṃ*, etc., which is, however, left incomplete.

As has been pointed out above, this inscription contains the earliest reference to **Vāṇarāju**. Of the geographical names occurring in this record, viz., **Vaṅganūr-nāḍu**, **Niṭūru**, **Komṇūru**, **Muḷupāl** and **Muḷumgu**, the first one is represented by the territory in and around the present-day village **Vaṅganūru** in the **Tadpatri taluk**. **Niṭūru** is the same as modern **Niṭṭūru** the find-spot of the inscription C. We are unable to locate the remaining place names on a modern map.

TEXT²

- 1 Svasti [| *] Śrī-Vinayā-
- 2 ditya-Satyāśraya-śrī-Prithi-
- 3 vīvallabha Mahārājādhirā-
- 4 ja parā(ra)mēśvara-bhaṭa(tā)rā(ra)la [vi]-
- 5 jaya-rājya-samvatsarambuḷ pa-
- 6 di agunēṇḍu Vāṇarājuḷ-Vaṅga-
- 7 nūr-nnāṇḍ=ēḷan Chalki-Lēmṇurāju-³
- 8 1 Niṭūran Vara[chā]mi-pāra Ko[rh]-
- 9 ruṇēniki paśchima-diśāna pañchā-
- 10 śat-kshētramḷ=ichechiri [| *] dāniki sākshi
- 11 Muḷupāl-Mu[tthi]yya Muḷumgu I-
- 12 luñchadāri-bōḷu Vaśagāra-
- 13 bōḷu nāṇru mahājanambu [śubham]-
- 14 bu vṛiddhiyunkā [| *] Sva-datām(ttām) para-da-
- 15 ttām vā yō harēta vasu⁴

¹ A.R.Ep., 1958-59, No. B. 26.

² From inked estampages.

³ This name has not been read in the above A. R. Ep.

⁴ The text stops here.

B.—Igaḍūru Inscription of Vinayāditya, Year 14

This record¹ was found engraved on a stone in the *vaṅka* on the way to **Bandārlapalle**. It refers itself to the **14th year of the reign of Vinayāditya** and hence it may be assigned to **694-95 A.D.** As in the case of A this record also endows Vinayāditya with the usual imperial titles (lines 1-2) and refers to the same **Vaṅganūr** as the ruler of **Vaṅganūr-nāḍu** (line 3). It is further stated that **Bandāla Penachiyāru** was administering **Puḷanūr** (lines 3-4).

The **object** of the record is to register the grant of 50 *maṛutu* of land measured by *rāchamāna* as *pannasa* to **Kumāra-śarma** of **Bhāradvāja-sagōtra**, who is described as *uñcha-pāra*, by **Mallayaru**, the younger brother of **Penachiyāru**, who was at that time administering **Igaḍūru**.

This inscription is related to the **Kottūru** inscription, the donee **Uñchapāra Kumāra-śarma** also figuring in the same capacity in the later record. While in the present epigraph the donee receives 50 *maṛutu* of land as *pannasa* from **Mallayaru**, he was given, according to the **Kottūru** inscription, 50 (not 80 as understood by the editor)² *maṛutu* of land at **Penukaparuti** as *pannasa* by **Pūllamakki Bōla Kaṇamayāru**.

The geographical names occurring in this inscription are **Vaṅganūr-nāḍu**, already discussed, **Puḷanūr** and **Igaḍūru**. While **Igaḍūru** is the same as the village which has yielded this inscription, we are unable to identify **Puḷanūr** which was being administered by **Penachiyāru**, the elder brother of the donor.

TEXT³

- 1 Svasti [||*] Śrī-Vinayāditya-Satyāśraya-śrī-Prithvivallabha-Mahārāja-
- 2 Paramēśvara-bhaṭāraḷa vijaya-rājya-samvatsarambu padunālugu agunēṇḍu Vā[ṇa]-
- 3 rājul=**Vaṅganūr-nāḍu**⁴ ēḷa **Bandāla Penachiyāru**⁵ **Puḷanūr**=ēḷa vāri tāmbul=**Mallayaru**
Iga[ḍū]-
- 4 **r**=ēḷuchu **Bhāradvāja-sagōtram**buna **Uñcha-pāra**⁷ **Kumāra-śarmma**ri[k=i*]kkina *rācha-*
*mānam*buna ē-
- 5 [bhadi] *maṛutu*ṛlu *pannasa* *udaka-pūrvvam* chēsi *icchiri* [||*]

C.—Niṭṭūru Inscription of Vijayāditya, Year 2

This inscription⁸ is engraved on a stone in a field belonging to **Nārāyaṇareḍḍi** to the west of the path leading to **Kottapalle** from **Niṭṭūru** near **Gudipāḍu**. It is dated in the 2nd regnal year of the *prathama-rājya* (line 3) of **Vijayāditya-Satyāśraya** who receives the usual titles (lines 1-2). Of these *mahārājādhirāja* is split and written as *mahārāja-adhirāja* (lines 1-2). The expression *prathama-rājya*, which defies easy interpretation, seems to merely allude to the pre-eminence of the emperor's reign. Since **Vijayāditya** is known to have ascended the throne in 696 A. D., the present record may be assigned to 697-98 A.D. Hitherto the **Kottūru** inscription dated in the 4th regnal

¹ *A.R.Ep.*, 1959-60, No. B 5.

² Above, Vol. XXX, p. 70.

³ From inked estampages.

⁴ The name of this division has been wrongly read as *Gaṅga Rēnāṇḍu* in the *A. R. Ep.*, 1959-60, No. B 5.

⁵ This name has been read as *Pendadiyaru* in the above report.

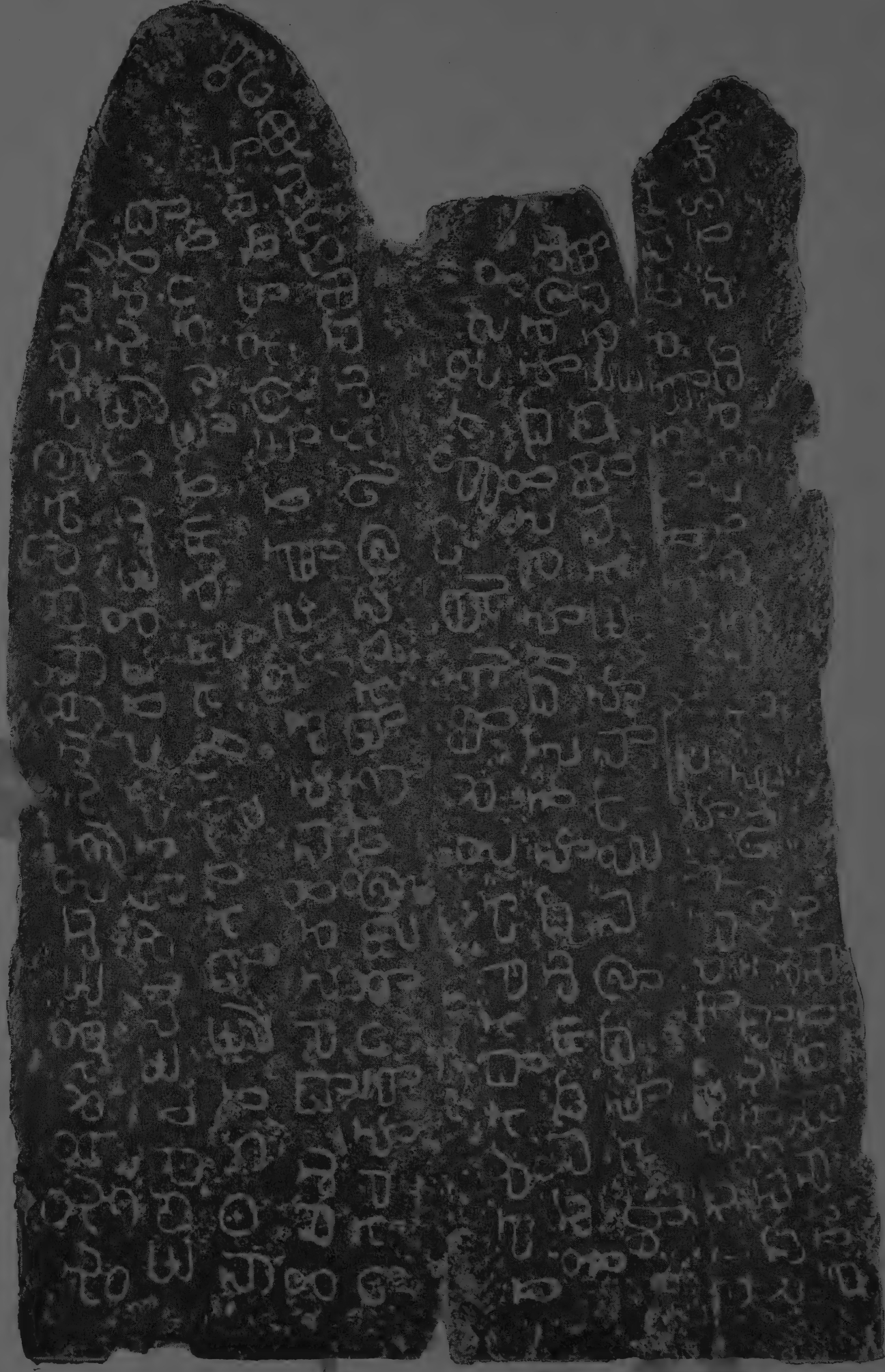
⁶ This has been read as *Puranūru* in the said report.

⁷ This has been read as *Uja-pāra* in the above report. It may be mentioned here that the **Kottūru** inscription also refers to the donee as *Uñcha-pāra*.

⁸ *A. R. Ep.*, 1959-60, No. B 10.

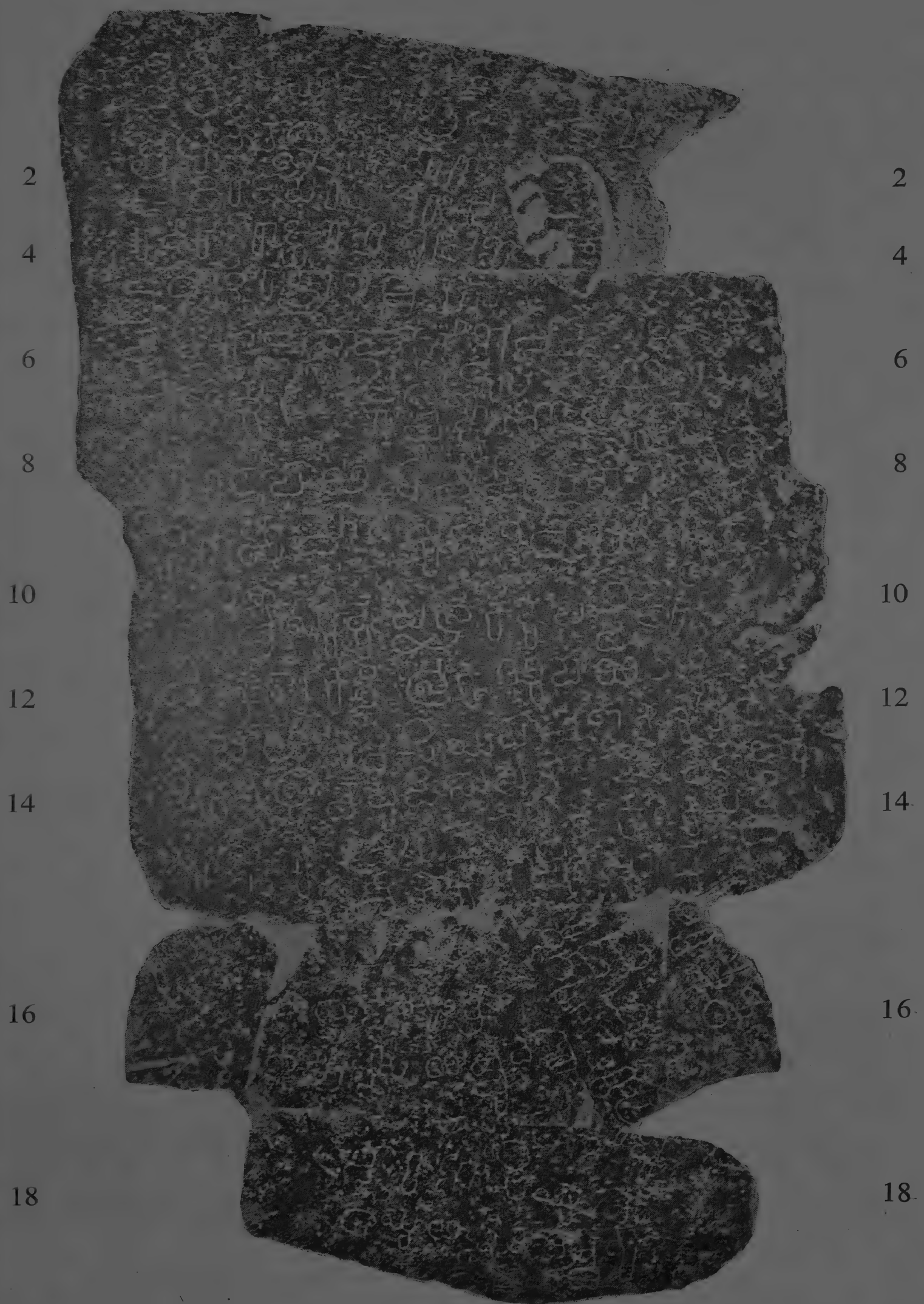
SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

NITTURU INSCRIPTION OF VIJAYADITYA, YEAR 2



SCALE : One-seventh

CHANDANA INSCRIPTION OF VIJAYADITYA, YEAR 2



SCALE : One-nineth

year was the earliest record of this ruler from the Telugu country. The present inscription and inscription D which are dated in the 2nd regnal year thus become the earliest dated records of this ruler as yet discovered in the Telugu region.

As is the case with A and B this inscription also refers to Vānarāju's (line 3) rule over the Vaṅganūru region which is herein denoted as *vishaya* (*nāṇḍu* in A and B, lines 6-7 and 3 respectively). Chalki-Ḥenrurāju, who also figures in A, is mentioned here as ruling from his headquarters at Niṭūru (line 4).

The purpose of the record is to register the grant of 50 *maṛuttu* of land measured by *rāchamāna* to Venaya-remgari who was probably the son of Guṇḍiya-pāra of Vēlāḷa of Gamuṇḍalli-gōtra, which is probably a corrupt form of Kaṇḍinya-gōtra, by Chalki-Ḥenrurāju when he was ruling from Niṭūru.

The grant portion is followed in lines 6-8 by a list of names of witnesses. In lines 8 and 9 are given the names of four persons who are to be the protectors (*kāpulu*) of the grant-land (*paṭṭu*). Lines 9 and 10 contain an imprecatory passage in Telugu followed in lines 10 and 11 by the well known stanza *Svadattām*, etc., which is left incomplete as in A above.

The two geographical names **Vaṅganūra**-vishaya and **Niṭūru** occurring in this inscription have already been discussed.

TEXT¹

- 1 Svasti [|*] Śrīman-Vijayāditya-saṁya²-śrī-Pri (Pri)thivībha(va)llabha-Mā(Ma)h[ā] rā-
- 2 ja-adhirāja-Paramēśvara-bhaṭāraḷa vijaya-rājya-saṁvarabum³
- 3 prathama-rājyabuna-reṇḍ=agunēṇḍu Va(Vā)ṇarājuḷ Vagarṇru⁴
- 4 vishayabu ēḷa va(vā)ri pa(pā)ḷa Chalki-Ḥenrurājuḷa(l) Niṭu(ṭū)ru paṭu-
- 5 gana(gānu) ēḷuchu Gamuṇḍalli-gōtram-buna Vēlāḷa Guṇḍiya-pāra Venaya-remgari[ki*]
- 6 ra(rā)chamāna[m]buna ēbhadi maṛuttuḷu ichchinadi [|*] dēni-
- 7 ki sākshi Gōṇaya-bōḷu Kundābākaḷu Vēdari-bōḷu Valaya-
- 8 ru Neḍu-b[ō]ḷu [|*] paṭṭi-gāpulu Janna-pāru Ājjava-pāru
- 9 Varasām[i]-pāru Vachchamuḷu [|*] dēniki vakrabu vachchuvāru pañcha-
- 10 mahāpātaka-sa[m]yuktul=agulchu [|*] Sva-datta(dattām) para-dattā[m*] vā yō harēti
vasu-
- 11 ndhara(rā)m [|*] shashṭhi(shṭi)[r*] -varu(r)sha-sa⁵

D.—Chandana Inscription of Vijayāditya, Year 2

This inscription⁶ is engraved on a stone lying in survey No. 563-D to the east of the village. It belongs to the reign of **Vijayāditya-Satyāśraya**. After the mention of the emperor's name

¹ From inked estampages.

² Read *Satyāśraya*.

³ Read *Saṁvatsarambu*.

⁴ Read *Vaṅganūru*. The name of this division has been read as *Vaṅgūru-Vishaya* in *A. R. Ep.*, 1959-60, No. B 10.

⁵ The inscription stops here.

⁶ *A. R. Ep.*, 1958-59, No. B 15.

(line 1), in lines 2-4 the usual imperial titles are mentioned immediately followed by the name of Kattirāju (line 4). This has led to the conclusion that the record belongs to the reign of Kīrtivarman II,¹ of which name Kattirāju is a well known corruption. However, Vijayāditya is only the grandfather of Kīrtivarman II and it will be difficult to explain why he chose to associate his name with that of his grandfather. On the other hand in inscription G (lines 1-6) we find Kīrtivarman II's name associated with that of his father Vikramāditya II which is a well recognised practice. In the case of the present inscription, therefore, we assume that it belongs to the reign of Vijayāditya who may have had the secondary name of Kattirāju which never gained much importance. Like C the present record also is to be assigned to 698 A.D.

As in the case of A, B and C Vānarāju figures in this record also as the ruler of **Vaṅganūr-nāṇḍu** (line 6). The object of the inscription is to record the grant of a *pannavāsa*, measured by *rāchamāna*, to Iratta-pāra of the Kāśyapa-gōtra, who was probably a Sāmavēdin, by a chieftain of the Chalki family whose name in all probability was Mutturāju. The gift-land was situated in **Cheñjuṇōna**. We are unable to understand the passage in lines 10-11. The passage in lines 12-13 is again not happily constructed. But the idea seems to be that U-pāra and Kavisiya-pāra were witnesses to the grant and that they were, on that account given 10 *pannāsa* of land. Lines 13-14 speak of the prosperity of the donor Iratta-pāra, probably with reference to the land granted to him. Kumāra is mentioned as yet another witness (line 14). The inscription was engraved by Kanakasiddhi (lines 14-15); and the letters were written by Rēvaḍi (line 15).

Line 16-17 are engraved on top of the boar figure and the former seems to read *nālvadi-maruntru* i.e., 40 *marutu*. It is possible that the land granted to Iratta-pāra, the extent of which is not specified earlier in the record, measured 40 *marutu*. Lines 17-19 contain the usual imprecatory passage in Telugu.

As has been pointed out above the reference to Chalki Mutturāju shows that scions of the Chalukya family held administrative posts in the Tāḍpatri-region.

The only new geographical name occurring in the record is **Cheñjuṇōna** which is the same as modern Chandana, the findspot of the inscription.

TEXT²

1 Svasti [||*] Śrī-Vijayāditya-Satyāśraya-

2 Prithu(thi)vīvallabha-Mahārā-

3 jādhirāja-Paramēśvara-bhaṭā-

4 ra³ Kattirāju reṇḍ=agu ēṇḍu

5 prithivi(vī)-rājyāmbu chēyan

6 Va(Vā)narāju=[V]aṅganūr-nnāṇḍu⁴ ēlan

7 Chalki⁵-Mu [tturā]jul=**Cheñjuṇōna**⁶

¹ Ibid., p.8.

² From inked estampages.

³ This has been read in *A. R. Ep.*, 1958-59, p. 9 as *Bhaṭārāla-Kattirāju* in the sense of 'belonging to the family of' i.e., Kattirāju, belonging to the family of (his grand father) Vijayāditya.

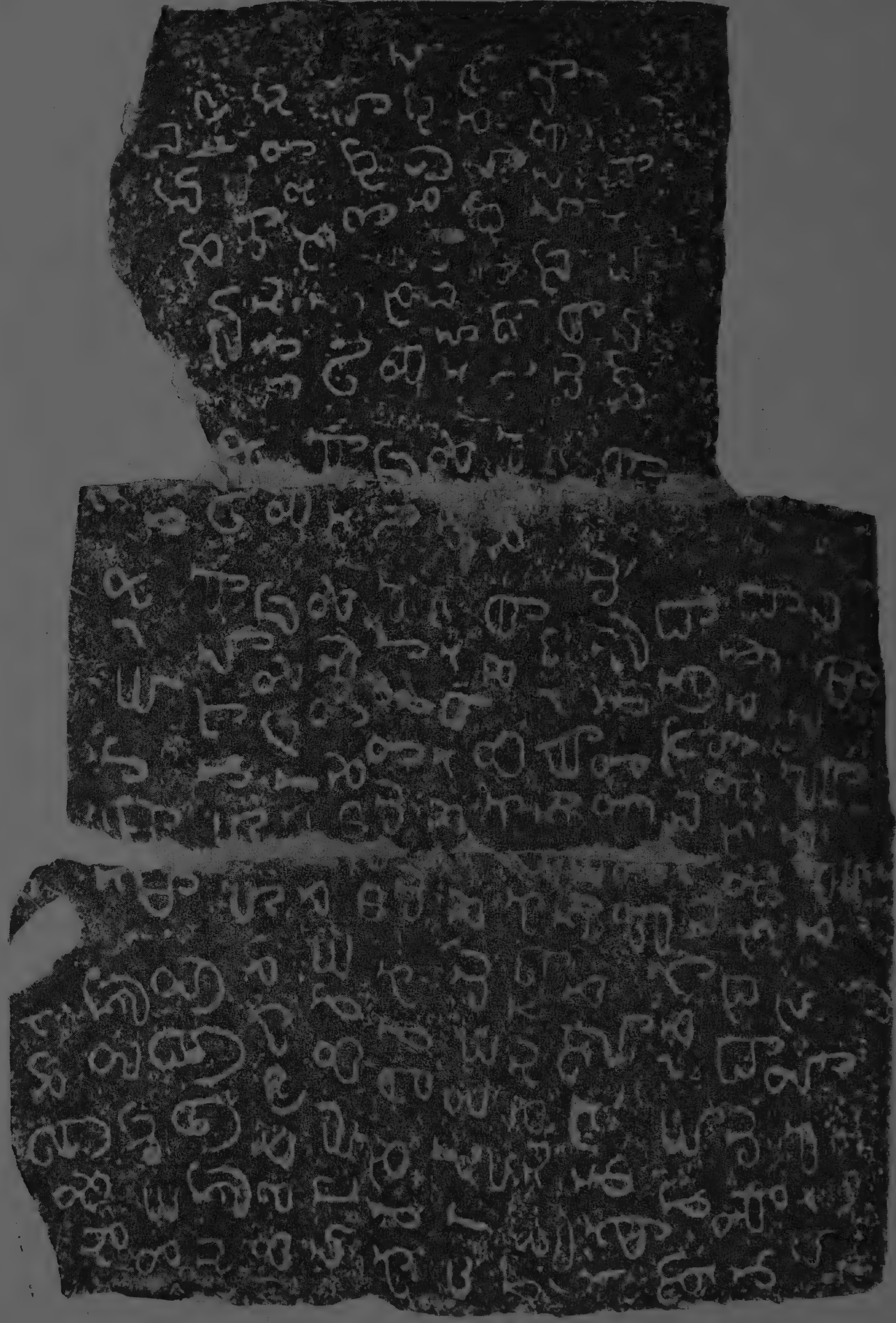
⁴ The name of this division has been wrongly read as *Gaṅga-Rēnāṇḍu* in the said report, p. 9 and No. B 15.

⁵ This family name has been wrongly read as *Chōli* in the above report (No. B 15) and *Muttu rāju* has been accordingly assigned to the Rēnāṇṭi Chōla family (p. 9).

⁶ This name has been read in the above report as *Chañjōṇa*.

SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

KOTTAPALLE INSCRIPTION OF VIJAYADITYA, YEAR 3



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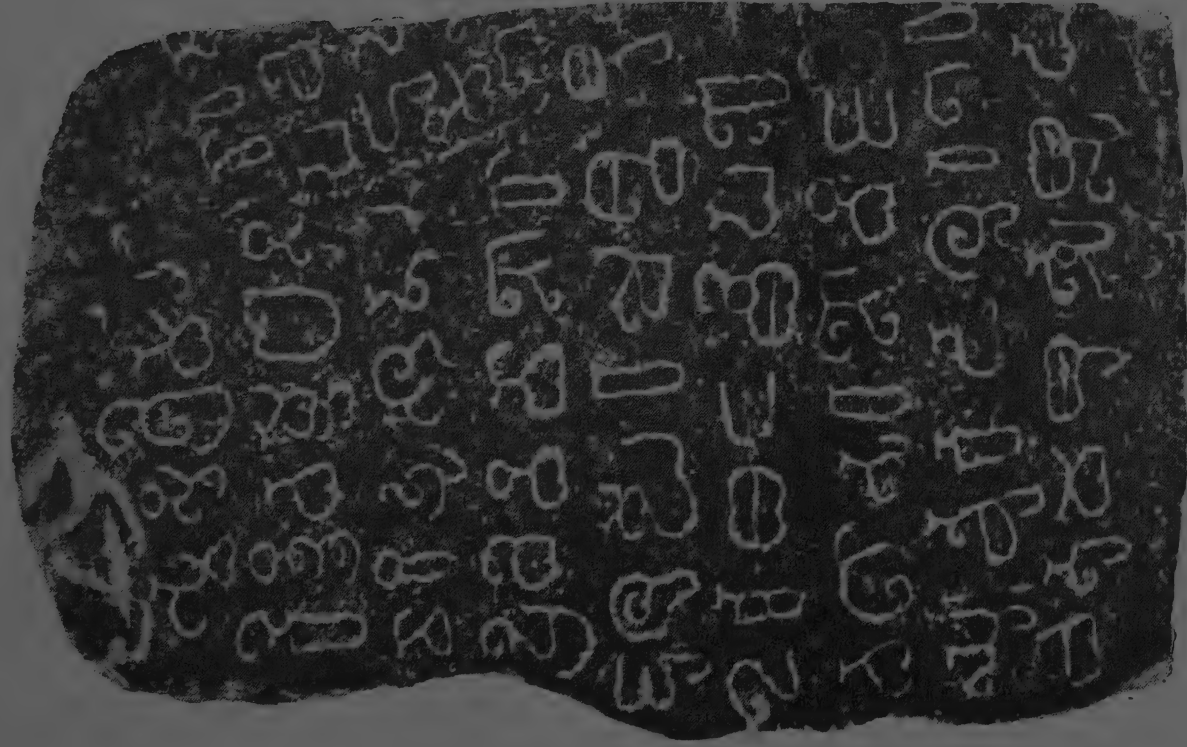
28

30

32

SCALE : One-seventh

PEDDAPETA INSCRIPTION OF KIRTIVARMAN II

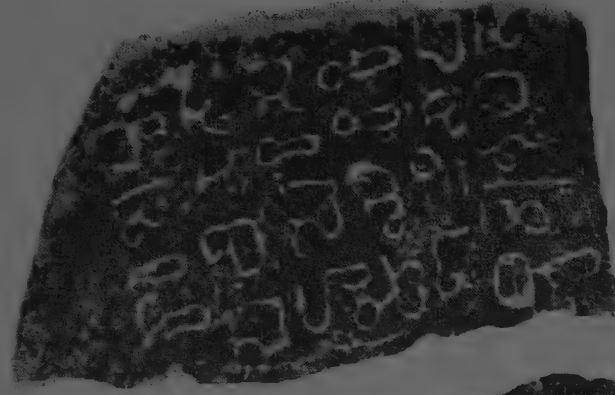
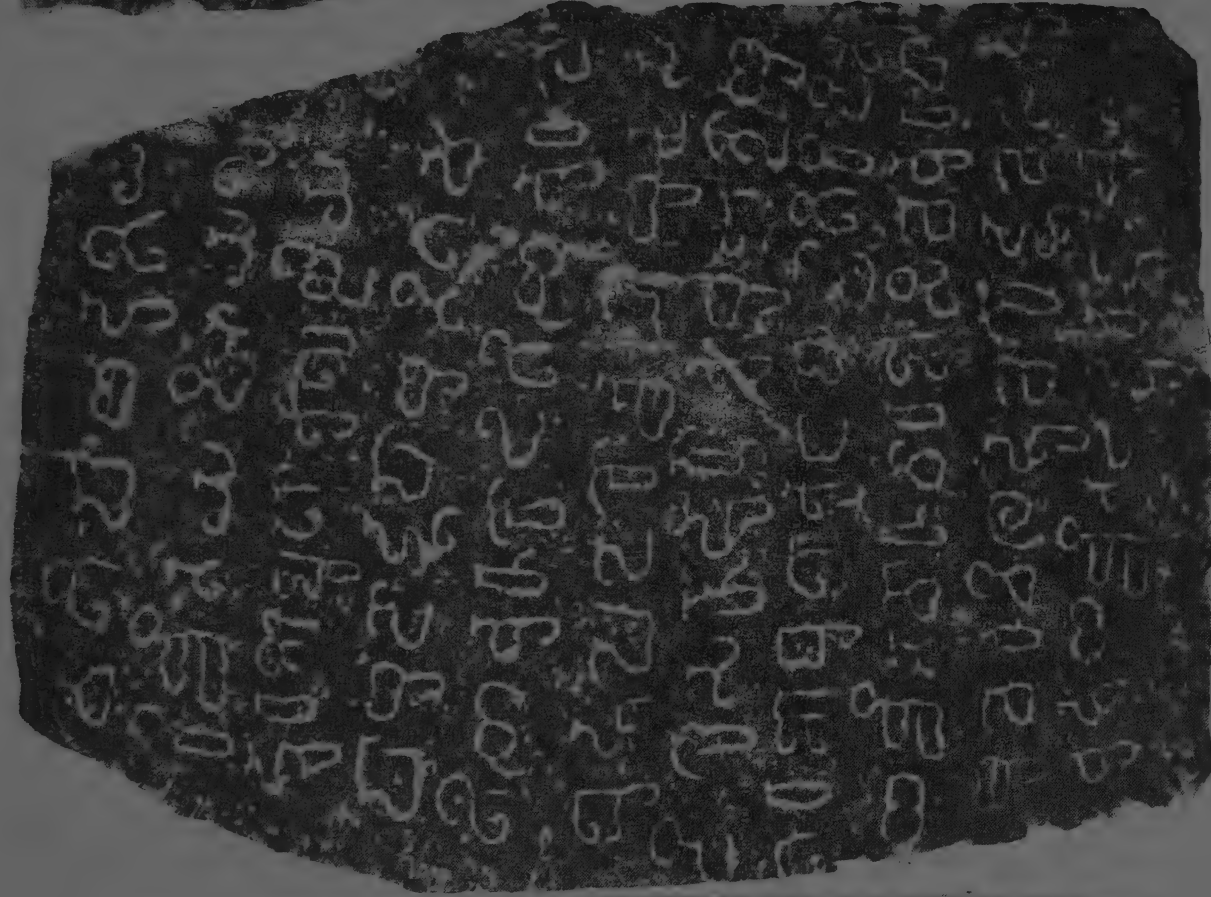


2

4

6

8



22

24

26

SCALE : One-seventh

- 8 Iratṭa-pāra Sāmadiyāri¹ Kāśyapa-gō[tra]-
 9 ki rāchamānambu pannavīsa ichchiri [*]
 10 emmiyuḷu pal-makkaḷu paṭṭi ūrilā
 11 enugu kanṛilā Kuru-pārā tāḷku [*]
 12 U-pāra Kavisiya²-pāra inuvuru sā-
 13 kshikān kulōva padiye pannāsa [*] Yiratta-pāraku
 14 pulpōguṅku(n [*] Ku)mārunṛu sākshi [*] Kanakasidda
 15 kallu klōchinṛi [*] Rēvādi aksharambu [*]
 16 [nā]lvādi maṛuntru
 17 ippannāsa lachchuvānṛu³
 18 Vārānasiyu vē
 19 [gavi]layu laḷchinavānṛ=agu [*]

E.—Kottapalle Inscription of Vijayāditya, Year 3

This inscription⁴ was found engraved on a stone in a field belonging to Rangayya and lying to the west of the village Kottapalle which is a hamlet of Nittūru, the find spot of inscription C. It belongs to the 3rd regnal year (i.e., 699 A.D.) of Vijayāditya-Satyāśraya, who is introduced in the usual manner. In this inscription also Vāṇarāju figures as the ruler of Vāṅganūru-vishaya (lines 9-11).

The inscription registers the grant of 50 *maṛuttu* of land, measured by *rāchamāna*, to Marishamiyaru (Marisvāmi?) who was probably the son of Varasāmi-pāra and who belonged to the Kāśyapa-gōtra (lines 21-22) by Chalki Lenṛurāju who was at that time administering Niṭūru (lines 12-14). Lines 23-27 contain an imprecatory passage in Telugu and lines 27-32 give a list of five witnesses who were designated as *mahājanas*. Chalki Lenṛurāju is already known from inscriptions A and C above and also from the Kottūru inscription already referred to. The donee of inscription A and one of the protectors of the gift-land in inscription C also bear the name Varasāmi-pāra. But it is not known if they are identical with the name-sake who is mentioned in this record probably as the father of the donee.

The geographical names occurring in this record have been discussed above.

TEXT⁵

- 1 Svasti [*] Śrīmān-
 2 Vijayādityā(tya)-
 3 Satyāśra[ya*]-śri-Pri(Pri)-
 4 thivīval[*]abha - Mā(Ma)-
 5 ha(hā)rājādhirāja-

¹ This has been read in the above report as *Sāmadiyāru* and taken to be the name of the donee. It is however, likely that *Sāmadiyāri* is the corruption of *Sāmavēdiyāri*.

² This seems to be the *tadbhava* of Kausika.

³ Lines 16 and 17 are engraved on top of the boar figure.

⁴ A. R. Ep., 1959-60, No. B 7.

⁵ From inked estampages.

- 6 Bha(Pa)ramēśvara-bha-
- 7 ṭaraḷla vijaya-
- 8 rājya-saṁva[t*]sara[m]bu
- 9 mūnṛukunēṇḍu Va(Vā)-
- 10 ṇṇa(ṇa)rājul Varṁ[ga*]nu(nū)-
- 11 ru¹-shvi(visha)ya[m]bu bē-
- 12 ḷan² Chaḷki-Le-
- 13 nṛurājul Ni-
- 14 ṭūrur-ēḷuchu³
- 15 Varasāmi-pa(pā)-
- 16 ṛa Marishami-
- 17 yariki rācha-
- 18 ma(mā)nabunan=ē-
- 19 bhadhi(di) maṛu-
- 20 tturul i-
- 21 chchiri Kasyaya⁴
- 22 pa-gōtrabu [*]
- 23 tēniki vakrabu
- 24 vachchuva(vā)nṛu pa-
- 25 ṇcha-mā(ma)hā-pā-
- 26 taka-saṁyuktul la(ktull=a)-
- 27 guttam [|] tēniki sā-
- 28 [k*]shi Vē[da]ri -bōḷu
- 29 Naḍu-paṛu Yagra-bōḷu
- 30 Guṇ[d]aya-bōḷu Vala-
- 31 yaṛu-pōḷu [im]dariyu
- 32 mā(ma)ha(hā)jana[m*]bu[||*]

F.—Peddapēṭa Inscription of Kīrtivarman II

This inscription⁵ is engraved on a stone lying in a field to the east of the village Peddapēṭa which is a hamlet of Yādiki. It belongs to the reign of **Kīrtivarman II** who is given the other name of Anivārīta. This secondary name is not known from any other source. The ruler is not endowed with any of the titles of the Chalukyas of Bādāmi and is merely introduced with the honorific Śrīmat (line 1). The inscription is not dated.

¹ The name of this division is wrongly read as *Vaṁgūru-vishaya* in *A. R. Ep.*, 1959-60, No. B 7.

² Better read *viśayaṁb=ēḷan*.

³ Read *Niṭūr=ēḷuchu*.

⁴ Read *Kāśya*-

⁵ *A. R. Ep.*, 1958-59, No. B 23.

The object of the epigraph is to record the grant of 25 *marutu* of land at Kuḍalūru as *pannasa* to Duggaya, a brāhmaṇa of Vēgi (i.e., Vēṅgi) by Raṇavijaya when Prithvī Vāṇarāju and Paramēśvara were together (lines 4-6). It is not known if Paramēśvara refers to the supreme lord i.e., Kīrtivarman II or is the proper name of a chieftain, who was jointly ruling over the region with Prithvī-Vāṇarāju. Probably the passage in lines 11-12 has to be read with reference to the grant portion and interpreted as meaning that Duggaya received the grant as payment for holding the office of the *karaṇa* of the *nāyakas*.

Lines 12-17 invoke prosperity on a number of *karaṇas* whose names are given. Lines 17-20 contain an imprecatory passage in Telugu. Lines 21-26 record the grant of *pannavisa* land to one Perisāmiyarū. But the details are not clear.

Prithvī-Vāṇarāju is not mentioned as the administrator of any particular territory. It is, however, likely that he was the administrator either of Vaṅganūru-nāḍu mentioned in inscriptions A-E above or of Suramaru-vishaya mentioned in G below. We do not know if this Prithvī-Vāṇarāju is the same as Vāṇarāju figuring in the five inscriptions edited above.

Of the new geographical names mentioned in the record Vēgi is same as the famous Vēṅgi, the capital of the Eastern Chālukyas. We are unable to identify Kuḍalūra in which the gift-land was situated.

TEXT¹

- 1 Svasti [||*] Śrīmat-
- 2 Kī[r*]ttiva[r*]mma-Ani-
- 3 vāritull-ēlan
- 4 Pri(Pri)thivī-Vāṇarā-
- 5 julum-Parameśvaḥlum
- 6 okkaṇa unṇi parai-
- 7 vagānu Raṇavija-
- 8 yunṇu Kuḍalūra iruvadi-
- 9 ēnu maruntluḥlu panna²sā(sa)
- 10 Vēgi-pāṇa Duggaya³-
- 11 k=ichchinayadi nāyagu-
- 12 † karaṇa bugānu [||*] Guṇḍya-
- 13 pāṇu Dolla-pāṇu Nigama [m]

¹ From inked estampages.

² The letter *nna* is engraved below the line, in slightly smaller size.

³ This name has been read as *Duggiya* in the *A. R. Ep.*, 1958-59, No. B 23.

- 14 gi-lēvaru Koṭigi-lēvuru Vō-
 15 buḷa-Peda-Konṇa-pāru-Dāsa-
 16 ti Kēsakuḷu Klānūru indoru
 17 garaṇa[m]bugānu ū boḷpāgiri [|*] di(di)ni
 18 laḥchinavāru Vāraṇāsi vēvura pā-
 19 ru vē kavilalu vē guḍlu vē seṇu-
 20 vuḷu laḥchinava(vā)nṇu [|*] kaṭṭuchun
 21 kāraṇa[m]bu
 22 Perina-nā-
 23 tu Perisā-
 24 miyariki
 25 i[ch*]chinā(na) pā(pa)-
 26 nnavisa [|*]

G.—Chandana Inscription of Kirtivarman II

This inscription¹ is engraved on a stone in a field (Survey No. 253) to the north-east of the village. The **language** of this inscription is Kannada. It endows the ruler with the usual titles and introduces him as Vikramāditya Satyāśraya **Kirtivarma** Bhaṭāra. It is obvious that the ruler's name is here suffixed to that of his father Vikramāditya II. It may be pointed out here that in an inscription² from Paṭṭadakal, Badami taluk, Bijapur district, Vikramāditya II is introduced as Vijayāditya-Vikramāditya, Vijayāditya being his father.

In lines 7-10 it is stated that Bāṇarāja was administering Suramaṇu-vishaya. The object of the record is to register the grant of a *pannavisa* to Kaṇavadi (Gaṇapati), probably the son of Kuṇumbārva by Dharaṇappan the ruler of Cheṇjōṇe, who was the son of Irigaṅga, resident (*okkal*) of Tagaḍūr-nāḍu (lines 10-12). Lines 17-20 state that the 96 *prakṛiti* were witnesses to the grant. Lines 21-25 contain an imprecatory passage in Kannada. Lines 26-27, in Sanskrit language, state that the writing is that of Bharata. Line 28 gives the name of the engraver as Bāṇa.

Suramaṇu-vishaya, which was under the sway of Bāṇarāja, is the same as Turamara-vishaya, an ancient sub-division in the Gutti region of Anantapur district. An inscription³ of Vijayāditya from Bētapalle, Gutti taluk, mentions a certain Bāṇarāja as the then ruler of Turamara-vishaya. Tagaḍūr-nāḍu (lines 10-11) of which Irigaṅga, the father of the donor is stated to be a resident, is to be identified with the region round about modern Dharmapuri in Tamilnadu, the headquarters of the district of the same name, the ancient name of which was Tagaḍūr. The other geographical name in the record, Cheṇjōṇe, which is mentioned as Cheṇjunōṇe in inscription D, is the same as the findspot of this inscription as well as that of D.

¹ A. R. Ep., 1958-59, No. B 17.

² Ind. Ant., Vol. X, p. 105.

³ SII. Vol. IX, part I, No. 47.

SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

CHANDANA INSCRIPTION OF KIRTIVARMAN II



E 6889.

SCALE : One-tenth

Acc. 26191

TEXT¹

- 1 O Svasti [||*] Śrī-Vikramā-
- 2 ditya-Satyāśraya-Śrī-
- 3 Pri(Pri)thivīvallava(bha)-Ma-
- 4 hārājādhirāja-
- 5 Paramēśvara-Kirtti-
- 6 varmma-bhaṭāra-rājya-
- 7 doḷ Sura-
- 8 maru-vishaya[m]
- 9 Bāṇarāja
- 10 r-āḷe Tagaḍū-
- 11 r-ānāḍ-okkall=Iṛigaṅga-
- 12 r-mmagan=Dharaṇappan
- 13 Cheñjōne āḷuttu
- 14 Kuṛum-bārvvara
- 15 Kaṇavadige
- 16 koṭṭodu panna-
- 17 viṣe [||*] ida-
- 18 kke sākshi ū-
- 19 ra tombhattāṅu
- 20 prakṛiti [||*]
- 21 ida-
- 22 n-āḷivo-

¹ From inked estampages.

- 23 n-pañcha-ma-
24 hāpātaka-
25 sa[m]yuktan=akku [|*]
26 Bharatasya
27 likhitam [|*]
28 Bāṇa vaddige āgildon [|*]
-

E 6889

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